The
Missionary Intelligencer.

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A Look To the Future.

The Foreign Society has been marvelously blessed during the past year. The friends have stood by the work in a noble way.

October 1st marks the beginning of a new missionary year. We look to the future in faith and hope and confidence. Our people have not done all within their power. There are untold resources that have not been touched.

We have not tested God in prayer. We have not proven ourselves in downright consecration. The sweetest joys of a complete surrender to Him we have not tasted. There are richer things for us yet which we must possess in fullness of experience.

Hundreds of our churches have not yet touched this world-wide work. Their lack of distant vision impoverishes them at home.

There ought to be a mighty uprising among our people this year from ocean to ocean. Young and old, rich and poor should vie with each other in sacrificial service. The banner of the Cross should be placed on the ramparts of Satan, where the tender tones of the gospel have never before been heard.

We ought to bleed and suffer, if needs be, to stay the hearts and steady the hands of those at the front.

Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first eleven months of the current missionary year:

	1915	1916	Gain
Contributions from Churches	3,420	4,023	603
Contributions from Sunday-schools	4,154	4,258	104
Contributions from C. E. Societies	520	1,039	519
Contributions from Individuals	1,374	1,049	*325
Amounts	$276,048.19	$355,175.52	$79,125.33

Comparing the amounts from different sources shows the following:

	1915	1916	Gain
Churches	$95,630.88	$118,821.82	$23,190.93
Sunday-schools	87,256.68	89,630.41	2,373.75
Christian Endeavor Societies	4,511.81	7,340.49	2,828.68
Individuals and Million Dollar Campaign Fund	44,318.63	42,493.51	*1,825.12
Miscellaneous	6,345.30	59,182.05	52,836.75
Annuities	35,491.24	34,575.00	*916.24
Bequests	2,493.65	3,130.25	636.60

*Loss.

†Gain in regular receipts, $79,404.97; loss in annuities, $916.24; gain in bequests, $636.60. F. M. Rains, Secretary, Box 884, Cincinnati, O.

†This large amount is explained by the fact that a number of reports from the fields came in August this year which have formerly reached us in September.

Thou crowneth theYear with Thy goodness.

To know the need should prompt the deed.

William Carey said his call was an open Bible and an open map of the world.

I enjoy reading the MISSIONARY INTELLIGENCER.—Gertrude Smith, San Antonio, Texas.

The Sunday-schools in Victoria, Australia, report a larger interest in Children's Day for Heathen Missions. Their offerings are larger than ever before.

The *Australian Christian* of June 15, 1916, was a splendid foreign missionary number. The brethren under the Southern Cross are coming to a wider vision and a deeper consecration.

It is interesting to note that a large number of our foreign Sunday-schools observed Children's Day this year with an offering. Nearly every mission land has been represented in these gifts from the children.

The plan of the Foreign Society for Missionary Education in the Sunday-schools this coming year will fit right into the Children's Day program and the offering on the first Sunday in June.

The Presbyterian Board for Foreign Missions received last year from all sources $2,287,398.81. In two years the debt of $290,000 was reduced to $30,000. That Board expects a still larger income in the present year.

From October to March more than one hundred thousand laymen paid registration fee and attended for all or part of four days a Missionary Conference, where world needs and conditions were presented by men who knew whereof they affirmed.

There is a popular and wide-spread cry today, "Back to Christ," but when we get back

to Christ, we hear him saying "forward" to the apostles. The churches that really get back to Christ will be going forward in their task of evangelizing the world. The church that is indifferent to the latter is a long way from the former.

The church on fire with missionary enthusiasm—which, in the best sense, has the world in its heart—is the successful church; the anti-missionary church, or the o-missionary church, will visibly shrink and freeze to death with the declining warmth of its lowered spirituality.—Jas. E. Thomas.

Dr. Daniel Bliss, who died recently, served as a missionary in Syria for more than sixty years. He raised the initial endowment of the Syrian Protestant College. He began this work in a rented house, with sixteen pupils. When he retired from the presidency fourteen years ago, the college had nearly 900 students, 75 teachers, and fifteen good buildings. Dr. Bliss's son is president of the college his father founded.

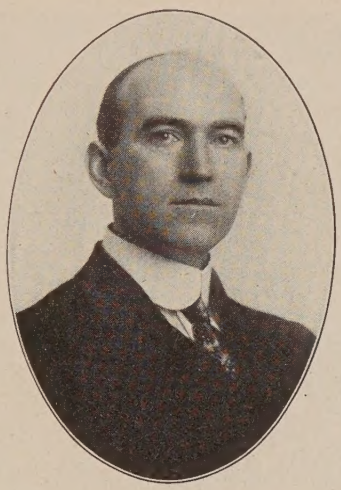
We congratulate the First Church, Portland, Oregon, upon its contribution of $749.46 for Foreign Missions this year. This is a distinct advance. We believe the church will move forward. Harold H. Griffis, the new minister, will no doubt lead out into larger things for that congregation.

Bishop Oldham never spoke a truer word than when he said that nothing that has happened or can happen can alter in any way the will of God for the evangelization of the world. It is his will that the gospel be preached in all the world for a testimony to all the nations.

One of our annuitants giving $100 additional, after having made a number of donations on the Annuity Plan, says: "I regret very much that I did not, several years ago, follow my own desires and send you some funds that on the advice of close friends was put into some investments, which at that time looked exceptionally good, but now are a dead loss".

The Foreign Society sells about 10,000 volumes of missionary books a year. One of the popular books for the coming year will be "A Master-Builder on the Congo." This is the life of R. Ray Eldred, and is written by A. F. Hensey, his missionary companion in Africa. This fine volume, published by the Revell Company will sell for 50 cents. Every Disciple should read it.

J. W. Allen, of Spokane, has spent fifty years in the ministry of the gospel. The churches in Spokane and other churches that he has served have taken note of this fact, and under the leadership of J. E. Davis, have celebrated it in a worthy fashion. Mrs. Allen is afflicted, and could not participate in the celebration. The Society never had a warmer friend than this saintly man. May the days before him and his good wife be bright and full of blessing.



W. G. ELDRED

Of Eminence, Ky., who has just led his church to become a Living-link in memory of R. R. Eldred, his brother, who gave his life for the Congo. He writes: "Put the gift of this church into the general fund, we want our sympathies to be as wide as the world."

News comes that the Albert Allen Memorial Bible College and Students' Home in Manila, P. I. was dedicated the first of August. This is one of the best buildings the Foreign Society has in the mission field. It is to be used for the training of native evangelists and for a home for university students. It is built by Miss Cynthia Allen, of Akron, Ohio, in memory of her brother. Bruce L. Kershner, who has charge, writes that the indications are excellent for a large attendance this year.

The suffering of the Armenians and Syrians is stirring Christian people everywhere. Our government has taken a deep interest.

By act of Congress, the President has appointed October 21 and 22 as days for the relief of the suffering among these peoples.

The Federal Council of the Churches of Christ in America will send out the appeal to all the churches for a generous response. The American Committee for Armenian and Syrian Relief will seek to reach every community in the land, in an effort to relieve a distress

MISS CAMMIE GRAY,

Of Kansas City, who has recently sailed for China as a missionary.

greater than any the world has ever before witnessed.

Pastors are urged to set apart Sunday, October 22, for this purpose. Sermon material will be furnished to all the pastors by the Federal Council.

J. Campbell White, at the recent National Missionary Congress in Washington, D. C., made this startling statement:

"We have been saying that we could not afford to give eighteen million dollars a year to foreign missions or to send four thousand men abroad. Yet today Great Britain, with less than half our population, is spending twenty-five million dollars a day; and Canada, with less than one-tenth our population, is sending three hundred thousand men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world."

The world-war has created many difficulties for our missionary work. The expenses for drugs in the hospitals, the price of transportation, the cost of supplies, and many other expenses have gone up tremendously. All of our missionaries to India have to sail by way of the Pacific instead of the Atlantic. The missionaries to Africa are taking a round-about route to escape the war zone. Foreign exchange on money is disadvantageous in most lands. Expenses on the mission fields have risen. On the other hand, prosperity in America is at high tide. Surely the response from the churches should be greater this year than ever before.

The *Mission Field* tells of a visitor who was staying with some friends who had six sons at the front. The visitor was astounded at the cheerfulness of the father and mother and asked them, "How can you be so cheerful?" The mother answered, "Every morning of our lives their father and I thank God with all our hearts that he has allowed us the honor of giving our sons." It may be that, in the future, and partly because of the sacrifice of life now in progress, fathers and mothers will find as much joy in giving their sons for the mission field; when that time comes missionary recruits will not be as few as at present.

It is interesting to note that more than half of the receipts of the Foreign Society, and of our other missionary societies as well, comes from less than two hundred churches. None of these two hundred leading churches would say that they are doing more than they ought to do for missions, but would rather insist that they should do more. How great is the need for building up the missionary conscience of our great host of churches outside of this two hundred! To be sure a great many of the smaller churches are giving in just as large proportion as these leading missionary churches, but over half of our churches are giving nothing at all, and from a great number of others the gifts are very meager. What a great inspiration to all the work a rising tide all along the line would be!

"Far and wide, though all unknowing,
Pants for Thee each mortal breast;
Human tears for Thee are flowing,
Human hearts in Thee would rest,
Thirsting as for dews of even,
As the new-mown grass for rain,
Thee they seek as God of heaven,
Thee as Man for sinners slain.

Saviour, lo! the isles are waiting,
Stretched the hand and strained the sight,
For Thy Spirit, new creating,
Love's pure flame and wisdom's light;
Give the word, and of the preacher
Speed the foot and touch the tongue,
Till on earth by every creature
Glory to the Lamb be sung."

We would call your attention to the announcement on another page on Missionary Education in the Sunday-school for 1917. Miss Lucy King DeMoss has prepared a second series of "Little Journeys," and we believe this series will be more popular than the first. Over 1,500 schools subscribed for the series last year, and we are pushing for 2,500

this year. No Sunday-school can go through this six months' course on Foreign Missions in the Sunday-school without being helped and inspired. The Series will begin the first of January and run every week until the end of June. This year an additional course will be prepared for the higher grades in the schools.

On the night of the sixth of September, Mrs. G. W. Muckley entered into the rest of God. Her home-going was as great a surprise to her family as to the brotherhood. Mrs. Muckley was not a platform speaker and was not prominent in public assemblies, but she did her part in the work of the kingdom. She was active in all forms of Christian service. She cared for her home and children while her husband was out in the field in the interest of Church Extension. Because of her efficiency as home-maker and home-keeper, he was free to go wherever he might be called and to remain as long as the interests of the work required. Mrs. Muckley dispensed a gracious and beautiful hospitality. Her home was to the tired minister and pilgrim as rivers of water in a dry place, as the shadow of a great rock in a weary land. The sympathies of a great host will go out to her husband and to the four children and to her mother, who made her home with Mrs. Muckley and was as a sister to her.

The new story by A. E. Cory, entitled "The Trail to the Hearts of Men," is a most interesting piece of fiction. It is based upon missionary life in China, and has as its hero a wealthy young man to whom the call for mission service came against the will of his father. It is not only a story that will hold the attention of the reader undivided to the end, but it is a story with a purpose. It is the first time the importance and the problems of the missionary task have been presented to the reader in this form. No one can lay down the book without feeling deeply interested in the work of world-wide missions. It has in it a wonderful appeal for life service in a great unselfish cause, and again and again the great need of Christian union on the field is emphasized. A. E. Cory has done a fine thing for Foreign Missions and especially for China.

The book is elegantly printed, with excellent mechanical features. Fleming H. Revell Company are the publishers, and the price is $1.35, net. Copies may be purchased through the Foreign Society.

FOREIGN MISSIONARY RALLIES.

The Foreign Society is planning a widespread series of rallies this year, and we believe they will be very interesting and helpful to the churches. A. McLean, Bert Wilson, R. A. Doan, and a group of our missionaries will conduct these meetings. There will probably be three missionaries on each team. It is planned to cover the entire country except the Pacific Coast. If your congregation wishes one of these meetings it will be well to put in an application early.

MISS ADA SCOTT

Of Des Moines, Iowa, who has sailed for Japan as a missionary. She takes up the school and kindergarten work in Tokyo, formerly carried on by Miss Mary Rioch.

NEW SLIDES ON THE FOREIGN WORK.

The Missionary Education Movement has made the Foreign Society its depository for three fine new sets of slides, many of them colored. The titles are "China Yesterday and Tomorrow", "Moslem Millions", and "Women of the Orient". The cost for the use of any of these sets is $2 for one evening, and expressage both ways. The Foreign Society will be glad to forward these to any church wishing to use them.

MAKE YOUR PEOPLE SEE MISSIONS.

Use the Missionary Slides of the Foreign Society.

The Foreign Society has quite a large number of sets of slides on its work which ar available for any church that wishes them, and will pay the carriage both ways, besides guaranteeing for breakage while in use. These sets cover the various fields, with lectures to accompany them; and besides there are a number of sets on the field as a whole, showing in a general way the work of the

MRS. W. N. LEMMON.
Manila, P. I.

Mrs. Lemmon went out from Greenville, Texas, with her husband, and they reached Manila Bay January 1, 1910. They are now in Texas in their first fourlough. Mrs. Lemmon has been a very useful missionary.

Foreign Society. Good pictures from some of the fields are difficult to get, but the sets have been made up with care, and we are sure the people will be interested in them. If you wish slides for use in your church, write the Society and make your dates at once.

THE PROMISE OF A GREAT CONVENTION AT DES MOINES.

Every indication points toward a large attendance and deep interest in the International Conventions of the Churches of Christ at Des Moines in October. The Foreign Society will have the second day of the Convention, and has planned one of the strongest programs in many years. The largest group of missionaries we have ever had on furlough will be at the Convention, and their addresses will stir the people deeply. Delegates should plan early to go and make their reservations in plenty of time. This is the time for the churches to do the right thing and provide for the expenses of their pastor to this great meeting.

NEW CARTOONS FOR 1916-17.

We are glad to announce that Mr. Ernest Dean, of Toledo, Ohio, will continue making cartoons for the INTELLIGENCER during the next year. And he will also draw a number for the March Offering Manual and other literature. Those who have seen his cartoons of last year and the year before will be interested. Mr. Dean has a way of combining the missionary appeal with a very human interest which strikes the reader forcibly. He loves the cause of Foreign Missions, and the work is done for a very nominal fee. His two cartoons last year, "Clear the Track" and "The Tide that Cannot Be Swept Back," were very popular. The readers of the INTELLIGENCER can look for some fully as strong during the coming year.

Lord Shaftesbury said, "We often read in the papers of 'munificent bequests'. To my mind it is a phrase that has no meaning at all. I see no munificence in bequeathing your property to charitable purposes, when you are going out of the world and have not the possibility of longer enjoying it. What I like are munificent *donations*. I like to see men antedating the pleasures of those upon whom they bestow their bounty, antedating, I trust, their own pleasures, and enjoying, while yet alive, all the reverence, homage, and affection showered upon their memories after they are interred in their graves".

GIVE! GIVE! GIVE!

Give as the morning that flows out of heaven;
Give as the waves when the channel is riven;
Give as the free air and sunshine are given;
  Lavishly, utterly, carelessly give.
Not the waste drops of the cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June rose's blowing;
  Give as He gave who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters, forever and ever,
Through the burnt sands that reward not the giver;
  Silent or songful thou nearest the sea.
Scatter thy life as the summer shower's pouring;
What if no bird through the pearl rain is soaring?
What if no blossom looks upward, adoring?
  Look to the life that was lavished for thee.

Almost the day of thy giving is over;
Ere from the grass dies the bee-haunted clover,
Thou wilt have vanished from friend and from lover.
  What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking;
Soon heaven's river thy soul-fever slaking,
  Thou shalt know God and the Gift that he gave.

—*Rose Terry Cooke.*

EDITORIAL.

A Good Year.

The Foreign Society has experienced a good year. The gracious hand of the Lord is clearly recognized and gratefully acknowledged. He has been a present help in a time of need. Praise his holy name, and let all the earth be filled with his praises!

The ministers have shown more real interest than in any former year. Their growth is very evident. A new spirit is upon our people. Certainly a new era has come upon the whole body of the churches. Their attitude is changed for the better. Their sympathies are coming to be world-wide and all-inclusive. They are thinking of others besides themselves. The perspective of Jesus and of Paul has come to be their own perspective. More and more they are dissatisfied with narrow and provincial programs. The reign of Jesus Christ is taking possession of their hearts and of their whole lives.

The growth of our preachers is registered in the spiritual and missionary enlargement of the churches. And their expansion may be clearly and distinctly noted.

More churches are giving and praying for the conversion of the world. Many have given this year for the first time. At no former time have we been able to report as large a gain of contributing churches during the first eleven months as the books reveal to September 1st, this year. This is truly gratifying. The base of supplies is being widened. This cheerful item of news is due chiefly to an enlightened and growing ministry. Some have not missed a March Offering in a quarter of a century. The spiritual leaders of this class are growing in number as the years come and go. The old, belated stock objections to organized missionary work are growing less frequent. When an echo is heard it is weak and faint. May they speedily pass, nevermore to detract or disturb!

It is a pleasure to us, and will be glad news to many others, to know that the gain in contributing churches is fully 600. No such gain was ever made before. No church can claim "to speak where the Book speaks," if it does not speak in action upon the subject about which the Book has most to say.

The churches are growing more in their gifts of actual dollars than in any former year. Their offerings this year as churches are above $26,000 beyond those of last year. This is, of course, as it should be, but it is a joy to report the encouraging fact.

There are a number of new Living-link churches. An increasing number of churches are growing into the thousand-dollar rank, and over. There will be a larger list of this class than in any former year. The spirit of "as much for others as for self" is taking firmer hold upon many. Its rich fruitage will be evident in days to come. More churches are reaching their apportionments.

More churches are apologizing for the mere nominal offerings. More churches are humiliated because they have not reached the Living-link, or some creditable mark. These and other indications mark the growing interest of a great body of Christian believers. Not only must the churches *know* more, but they must *feel* more, and when they feel they will act. It was the love of Christ shed abroad in his heart that drove Paul to dangers and persecutions, and to even death itself for the Gospel's sake. The constraining love of Jesus Christ thrust J. C. Ogden and Dr. A. L. Shelton into Tibet, and Dr. Harry Biddle and Mr. and Mrs. Ray Eldred, and others into the darkness of the Congo. Every missionary on the field was impelled by great *feeling* born of the spirit of God.

The Sunday-schools are doing nobly, as are the Endeavor Societies and individual contributors. There is a marked advance all along the line.

The cheering reports that come from every field are full of the good news of the triumphs of the gospel. Converts are being won. The whole thinking and program of the nations are being leavened by the truth. The social and intellectual life of the people is being transformed. Floods of light are being poured into communities, where before only darkness, midnight darkness reigned.

What a joy it is for any man or church to have even some little part in bringing in the new day that is dawning upon the whole world.

New buildings have gone up on the mission fields, new churches and Sunday-schools have been planted, whole communities have come to new experiences.

Ten new missionaries have been sent forth to the harvest field of the world. The embarrassing debt of the Society has been reduced. The salaries of the missionaries have been restored. In a word, we are getting in trim for a real advance for the conquest of the world. The report of the Society at Des Moines will be a heartening one.

Please study the "Financial Exhibit" on the second page.

"As Much for Others As for Ourselves."

This is one of the maxims insisted upon most strenuously by the Laymen's Missionary Movement. The Laymen say that a church that has an annual budget of $2,000 or of $5,000 or of $10,000 for local current expenses, should have an annual budget of the same amount for causes outside itself. A church that can put fifty thousand dollars, or one or two or three hundred thousand dollars into a building for itself, should give fifty thousand dollars, or one or two or three hundred thousand dollars for causes beyond its own borders. A church that can spend one thousand dollars or five or ten thousand dollars in decorating its own building should spend an equal amount in extending the boundaries of the Redeemer's kingdom. The Laymen say that this is the least that any body of people claiming to be a church of Christ should be willing to do.

If the church is essentially and nec-

essarily a missionary society, it would seem evident that it should raise as much for others as it spends on itself. That the church is a missionary society, no one who is familiar with the Scriptures will question. Our God has made of one all the nations that dwell on all the face of the earth. His Son tasted death for every man. He gave himself a ransom for all. After he rose from the dead, he said to his disciples, "Go ye into all the world, and preach the gospel to the whole creation." In his last interview with them, he said, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

The early church acted in harmony with this commission. It sought to establish Christianity everywhere. The Moravians do the same now. The Moravian Church exists primarily to extend a saving knowledge of the church among all men. If all believers did that, the work of missions would flourish as it has not flourished since the apostolic age. The men and women required to give the message would be forthcoming, and the funds for their maintenance and equipment would be provided in abundance.

As it is, very many Christians feel that if they have contributed to the local church, they have done their whole duty. The cause of missions is optional. It is a bywork or a byplay. It is not their first work, their chief concern, their main business. It is for this reason that the work of missions is hindered as it is. It is for this reason that many societies have deficits to wrestle with. The majority of Christian people do not take Christ seriously, and do not do what is in their power to do to make him known and honored in all creation under heaven.

Is the Church on a War or Peace Footing?

One of the European nations holds that to dress extravagantly in wartime is worse than bad form—it is unpatriotic. The people are told that new clothes should be bought only when absolutely necessary, and these should be durable and suitable for all occasions. Luxurious forms of hats, boots, shoes, stockings, gloves, and veils should be avoided. A government advertisement tells the people that they are helping the enemy when they use a motor car for pleasure, when they employ more servants than they need, when they waste coal, electric light, or gas, when they eat and drink more than is necessary to their health and efficiency. "Set the right example, free labor for more useful purposes, save money and lend it to the nation, and so help your country." In response to appeals of this sort, the working classes of this one nation have in two years turned over to the government the magnificent sum of $500,000,000, and the well-to-do are not surpassed in devotion by the working classes.

What one nation is doing all the nations at war are doing. They are denying themselves in the matter of dress and food and comforts and conveniences; they are practicing economy wherever possible, that they may have the more to give. Millions of lives and billions of money are offered the governments, to the end that victory may be won. No sacrifice is too great; nothing is kept back; every family is doing its bit.

The church is supposed to be on a war-footing. Its one business is to overthrow and utterly destroy the powers of darkness, and to bring in that new social order when the will

of God is done as it is done in heaven. If a stranger were to come from Mars he would hardly be compelled to think so. He would not be forced to believe that all Christian people hold that extravagance in dress is in bad form; that only such clothes as are necessary are bought; that luxurious forms of hats, boots, shoes, stockings, gloves, and veils are avoided; that motor cars for pleasure are not used; that there is no waste among Christians in coal or light; that only such food as is necessary for health and efficiency is eaten. He would not be constrained to believe that all Christians are saving where saving is possible, that they may have the more to give to help on the Lord's work both at home and in the regions beyond.

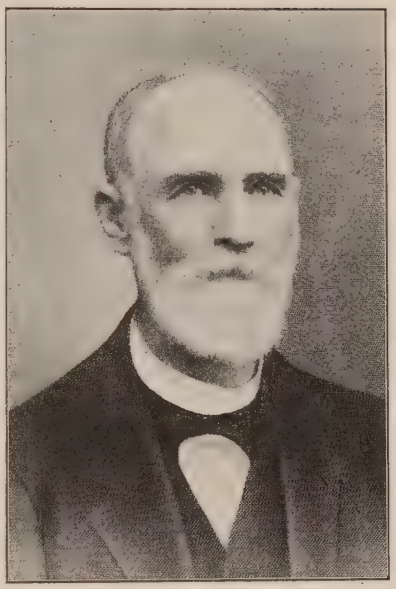
If only all who call themselves Christians would do what the nations at war are doing, the world would wonder and admire and would be reminded of the apostolic age when the disciples of Christ gave themselves and their substance without stint to extend the boundaries of the Kingdom. To the world, the church appears to be on a peace-footing. The members, for the most part, live in such luxury as they can afford, and give what is left, if they give at all, to promote the progress of the gospel. In the matter of dress and food and luxury and comfort there is no apparent difference between the church and the world. If there is any difference, the church outdresses and outlives and outshines the world. And the result is that the spread of the Kingdom is not what it should be, in view of the numerical strength and the financial resources of the church.

If the church were on a war-instead of on a peace-footing, and were making as many and as great sacrifices as the nations at war are making, the world could be evangelized in this generation. Not only so, but the members would enjoy better health and would be better off in many other ways. If all Christians would return to the simple life they could easily furnish the funds needed to adequately support our missionary societies, our benevolent institutions, and our colleges and universities. God would be honored and his cause would be prospered mightily therely. Such a course of life would accord with the life of our Lord and Examplar. He emptied himself; though he was rich, yet for our sakes he became poor, that we through his poverty might become rich.

The Bondurant Estate.

The Foreign Society has just come into possession of about $65,000 from the bequest of Thomas E. Bondurant, of DeLand, Illinois, whose death occurred something over ten years ago. Mr. Bondurant was a great friend of the missionary work, and divided a large part of his estate equally between the Foreign Christian Missionary Society, American Christian Missionary Society, the Church Extension Board, and the Illinois State Missionary Society. It was stipulated in his will that his sister, Mary Bondurant, should have the use of the estate for ten years, and then it should be turned over to the Societies. Miss Bondurant has been very loyal in her stand for the desires of her brother, and has helped the missionary organizations in every way to realize their share of this large gift. The money is to be kept in permanent funds and only the interest used for the missionary work. This fine gift will be of much help to the work. Mr Bondurant's legacy only emphasizes the need of Christian peo-

ple considering the missionary causes in making their wills. This matter was uppermost in his mind and there are great numbers of people in our Brotherhood with good estates who should plan for their money to continue, after they have gone, in the service of the Lord. Our people do not realize this great obligation as fully as people in some of the other communions. Many of the Missionary Societies of America get large sums of money each year from those who have left legacies. Our people are slowly coming to realize the blessing of such action. How much better it is to leave a portion of one's wealth to the great service of missions than to leave it for heirs who have often as much as they need, and who sometimes are injured rather than helped by such a step. We believe the time has come for a great campaign throughout our Brotherhood, both through literature and the effort of the Societies to enlist people in leaving a share of their money to the world-wide cause of our Lord.



THOMAS E. BONDURANT.

Members of the Kizukawa Christian Church, Osaka, Japan. The man with mustache is pastor S. Egawa. The woman with cross mark on her shoulder is Miss Imanishi, a Bible woman. Osaka is a city of more than a million population.

CONTRIBUTED ARTICLES.

The Supreme Imperative.

H. C. KENDRICK.

A supreme motive induced the coming of Jesus to this world. He came. He chose to come. He planned a coming. He was self-impelled. He could not help it. Man was a creature of his love, and man was lost. It was his own inherent, divine love for man that filled him and impelled him. His coming was a resistless necessity created by love. "The Son of man came to seek and save the lost." We were wandering from our Father's house. He came to bring us home. O men and women, as we walk the crumbling edge of despair, and go about in our blindness, murmuring, "Lost! lost! lost!" Hear Jesus speak. He says, "I have come to save, to give sight, to comfort, to give hope, peace, rest, life, and heaven." If the church only had Christ's spirit, if it would only catch the vision of his great world-program, then would the prayer of the centuries, offered often with groans and tears, "Thy Kingdom come, thy will be done," be changed into the exultant shout, "The Kingdoms of this world are become the Kingdom of our Lord Jesus Christ."

Paul's Imperative.

It was also this holy imperative that swayed the great Paul. What was the secret of his sublime heroism, of his heroic toils, his unparalleled sorrows, strifes, perils, imprisonments, and death? *He had seen Jesus.* The Master had given him the holy task of opening blind eyes, turning the benighted from darkness to light, from the power of Satan unto God. He never lost sight of the heavenly vision. His controlling feeling was "Woe is me if I herald not the glad tidings." The love of Christ was Paul's supreme incentive. "As much as in me is I am ready to preach the gospel," and away he goes, looking unto Jesus the author and inspirer of his faith and courage.

Present-Day Motives.

These same Christly motives and incentives fill and thrill heaven to-day. The mighty task of redemption is not yet accomplished. The world is in its last tremblings. The world is on fire. The world is mad. Who shall possess the earth? Satan, Goliath-like, says the earth belongs to me and mine. See Satan's hosts, his black and serried ranks, his busy workers. We should thank the devil for his attitude. With Christian courage we should accept the challenge. We are no soldiers unless we do. The divine Captain is depending upon His army, the church. We are his fellow citizens, his soldiers. Will we desert him, fly the field? The earth is the Lord's and the fullness thereof. It is his by creation and sooner or later will be his by redemption. *Jesus will win.* He has never lost a battle. Cavalry was just a stooping, a stopping to conquer.

Heed the Orders.

Christian soldiers, the great drive for God is on, would you share in the rich honors, rewards, and glory of certain victory? Then heed the marching orders of the Commander in Chief. What is done must be done quickly. O, listen to the million-voiced cry, "Help! help! or we die." We have the light; let's send it; the lifeline, let us throw it out. We have the glad, good

message of peace on earth, good will to men, let's tell it.

Christians of America, of rich, proud, glorious America, where is our faith, love, loyalty, courage, and consecration? Are we deaf to Christ's supreme imperative, *"Go"?* Are we blind to his tears as he weeps over the tragedy of a perishing world? God is not dead. He is in his heavens. Jesus Christ has lost none of his saving love and power. He still has all authority. His promise, "Lo, I am with you," is still binding. The gospel remains the only power to save the world. This gospel is potent to stop the mouths of lions, to stop the mouths of *cannons*, to beat swords into plowshares. This blessed Evangel is the one and *only* power that will take the soldiers out of the trenches, never more to enter them to destroy the brothers for whom Jesus died.

Sons of God, awake! The Bridegroom comes. He may come quickly. Even so, dear Lord Jesus come. Are we ready? What we do must be done now. Help us, Lord. Be with us. Save us.

Ontario, Cal.

Missionary Touring Under Difficulties.

MRS. A. L. SHELTON.

Tibetan Experiences.

Most of the last year Dr. Shelton has been busy building the two houses, and has taken no journeys for me to report, and building houses is dreadfully slow business. Now we are moved in, and as he has been ordered to wait for a few months before completing the hospital, he is free to travel, and I send an account of his first trip of ten days in the valley near Batang. The officials refuse to let him go farther now, on account of the unsettled condition of China. But as the President has suddenly died of a terrible disease, things bid fair to come to a peaceful settlement and work go on quietly, as before.

Interesting Experiences.

Dr. Shelton, his Tibetan teacher, Gezeng Ongdn, and one man to help them, started early on the morning of June 9th, taking three ula animals to carry medicine boxes, bedding, food, and tent. Coming to the Yangtse, which is swift, they found no means of crossing but an old wooden boat, wired with telegraph wire and the cracks stopped with all manner of old rags. As there was no other way of going on, they crossed. Then the climb began up the mountain, almost straight up. They shot two grouse, and that meant a good supper. They found the head-man of this village blind, having been so for seven years. He said he was blind because he had beaten a Chinese once and hated them so he became blind. They could look across to Batang and see us all on the porches, and it had taken them all day to reach that high village. They found sore eyes every place, no windows in the houses, only one small hole in the roof for the smoke, which goes anywhere but out through it. They asked for vaccine, as smallpox is in a nearby town, and they were afraid of it. They slept on top of the houses, as the inside was impossible. They said the rooms were so built on account of robbers. There was one poor old man with sore eyes and an old patched sheepskin gown, whom they pitied very much, but after they left, the teacher told him he was the

wealthiest man in all the country; that he had sheep and cattle, and sold butter, milk, and cheese, and had a yak load of Indian rupees hid away, which is about $1,500 in gold.

Strange Faiths.

A long point of a range of mountains, extending from Batang down towards the Yangtse, is called "The Elephant's Nose." On all these mountains there are spirits or demons which dwell in them, and have to be placated, for fear of the harm they do to men and to their crops. One great snow mountain just near Batang is worshiped every year, and they tell that if a good man burns incense at the foot of this mountain, a stream of water will come forth; if a bad man burns incense, no water issues. The people said, "You have only one God, while we have many to please." In one village which they visited the water for thirty families was only a tiny spring from the mountainside, which was growing smaller every year, and the evening they were there the people had sent for the head lama of Batang to come and make the stream larger, so that they need not leave their village, and so that they could make their crops larger. In some of the towns the children came and took the tracts and pictures, but soon came bringing them back, as their parents were afraid of them; but in one village they listened and came for medicine, perhaps because Dr. Shelton found two old patients, one of whom had been cured of a sword thrust and the other of a bullet wound some years ago.

Scars Were There.

In another place he found a man who came to him and, rolling up his sleeves, showed him several bands of healed scars, and said, "You don't know me, do you?" Dr. Shelton not remembering him, he then explained that once, when we were in Batang before, the Chinese had captured him and were going to kill him. The scars were where the ropes had cut his arms. They had released him, and he had come to the dispensary for help. In one village they found several big pairs of blue sheep horns, the animals having been killed on the "Elephant's Nose." At another place the people were terribly frightened. He offered a girl a small looking-glass and she ran as if pursued by the devil himself, as she doubtless thought she was. Stopping for horses at another place, they had to wait three hours for them; then when the three came there were two men for each horse. On asking why there were so many men, they said, "Oh, the road is so steep and dangerous, one man has to lead and another hold on to the tail to keep the horse from falling over the cliffs." And they told the truth, for that was the way they traveled that day. Some few days before two horses loaded with barley had fallen over the cliffs and were killed. Next day the roads were too bad for even that mode of travel, and men and women had to carry the loads. When evening came, on arriving at the village, the men brought all the loads in. No women are allowed to enter the houses there except the woman of the house, she being a bride when she enters. The reason given for this was that all the cattle of the home and the babies would die if another woman came through the doorway.

Dirty Houses.

The houses were the dirtiest and darkest they had ever found, so that Batang seemed almost as civilized as New York compared with them. Perhaps the most interesting event was the fact that the district is a robber one, and the people are in rebellion at present against the Chinese. They came to Dr. Shelton and asked him to be middleman and carry terms of peace

between them and the Chinese, as they are afraid the Chinese will not do as they promise. They had killed two men, robbed a Yunnan merchant, refused to pay taxes, or furnish ula for the Chinese, and they are in a place so high and difficult that the soldiers can hardly get at them. The general has made his terms and given them to Dr. Shelton, and a runner has been sent with them to the robber chief. Just how it will come out is not yet known. Stopping one night at the black tents, Dr. Shelton's bedding failed to come. They waited and waited, and finally a man gave him a sheepskin gown, but the teacher, knowing his bedding was cleaner, gave that to him, and he himself took the gown. The teacher's bedding was all right, only Dr. Shelton was too long for it, and he was rather cold, until near midnight, when his own bedding came. The people at this place were pleased with the pictures and tracts and small looking-glasses. Here polyandry was common indeed, one woman bewailing her lot that she had only two husbands, and one of them was dead! Another woman was married to five brothers; still another to eight brothers.

The people in the black tents were most cordial, tea and cheese, sour and sweet milk being offered everyplace. No missionary or white man had ever been seen in this district before. The next time the people will not be so frightened.

As they returned home, they passed a rugged cliff before whose spirit the robbers burn incense for luck before going out to rob the Chinese caravans.

A Possible Mass Movement for India.

An Interesting Story of the Wonderful Stirrings in That Backward Land.

BY STELLA FRANKLIN.

The Orphanage an Entering Wedge.

During the past twenty years there has been a great work done in India through the benevolent institutions.

Missionaries have watched with intense joy the gradual growth of helpless famine children into strong men and women. Many are no longer "wards of the mission," but are "coworkers with the missionaries." They are now seen in every one of our stations. The gradual increase in the church membership has been until recently due largely to the orphanages.

Besides the work done in the benevolent institutions, all castes and classes of people are being reached through the evangelistic, medical, educational, and zenana departments. Prejudices are slowly but surely breaking down, the Bible taught daily in all the schools; the long years of work done in the zenanas, the preaching at the hospitals, and the visits by the doctors to all classes of people are creating Christian ideals, but all this work is largely seed sowing, and some day there will be a great harvest.

Breaking from Caste.

But the mission is now looking to the Chhattisgarh Division for an immediate increase in the Christian community. Bilaspur and Mungeli are in this division.

Mr. Grainger baptized many people while he was in Mungeli. In 1914

there were 57 baptisms from caste. There were baptisms in seven different villages where there had been no Christians before this time. In 1915 there were 91 baptisms, nearly all from caste. This year Mr. Saum will probably have a report at least as good.

It is the Satnamis of Chhattisgarh that are now so easily won to Christianity. The origin of the Satnamis may be attributed to a reaction against Hinduism, and the despised position to which the lower castes are relegated by the caste system.

Many years ago a leader arose amongst the tanners who taught the worship of the true name of the one true God. "Satnam" means "true name." Instead of the "salaam," with which other natives greet each other, they say, "Satnam." Sometimes we respond with, "Satnam, Yesu hai," which means "Jesus is the true name."

This leader, called the *Garn*, also taught the abstinence from liquor, meat, and certain vegetables; the prohibition of cows for cultivation, and plowing after mid-day, and that caste should be abolished.

This teacher also prohibited the use of tobacco, but this caused a division of the Satnamis. Many found the rule too hard for them and returned to their pipes, which are called chungias. So the smoking sect of the Satnamis are called "Chungias." Inter-marriage between the two sects is not forbidden, and the present Garn is trying to get them to reunite. We have many converts from both sects.

The Chungias have become disgusted with their own immoral customs, and are eagerly listening to the Christian teaching. Everywhere we hear them grumbling about their Garn. They say he takes their money and is of no use to them. They say they want Christian leaders who will open up schools for their children and send evangelists to teach them.

A Rare Opportunity.

Now is our great opportunity. If we fail to see it, they may any time turn to some other religion from which it will be as hard to win them as it is to win the high castes in our other stations.

There are about fifty villages, averaging about two hundred people, each amongst whom Hira Lal has done a

David Rioch baptizing a leper near the Christian leper asylum at Mungeli, India. He has baptized many at this place.

great work. He has become personally acquainted with the owners of these villages, and has entertained many of them in his home. The heads of these villages have held committee meetings to discuss the question of becoming Christians. If these men become Christians they will bring village after village with them. They will be ignorant, because they are undeveloped, but the missionary will be their leader; Jesus will be their Satnam.

This may be the beginning of a great mass movement. I have been asked, "Do we want a mass movement?" My own answer to this question is, "We certainly do, if we have the missionary force and the means to look after them. I feel that we *must* be prepared." "Preparedness" for war of nation against nation was never of more importance than is preparedness to free a people from the bonds of Satan. More missionaries and more means will be required. Where we are to find these is up to the American church to say.

There are already four out-stations of Mungeli. Communion services are held regularly in six different places. There are already Christians living in twenty-three different villages. Mungeli is now planning to open up five new out-stations with schools and evangelists.

How Two Foreign Missionaries Helped a Home Church.

C. L. PYATT.

The ill wind of the European War did not blow Dr. and Mrs. Barger to Boston, but it was responsible for their going there. After being appointed a missionary to Africa by the F. C. M. S., Dr. Barger decided that his efficiency would be greatly increased if he should supplement his medical college work by a course in tropical medicine, and decided that London offered the best facilities for such study. On the eve of his departure the war broke out, so he decided to go to the Harvard Medical College and take a similar course.

On arriving in Boston, Dr. and Mrs. Barger did not wait for our church to find them, nor did they decide, as so many have done, that they would attend a larger, more beautiful, or more efficient church in that city. Instead, they went immediately to the home of one of our faithful families and as good soldiers of Jesus Christ they took modest places in the ranks of our needy church. They did not long remain followers but in a manner that was in no way objectionable, by their splendid and unselfish service and by virtue of their estimable Christian characters they were soon leading our people in many commendable ways. Not a single department of the church failed to receive life and inspiration, nor was there a member whose character and faith was not influenced for the better by these two servants of God. I believe that they have accomplished more for the edification of the church than any minister ever did in a similar time in that field. The Sunday-school improved in numbers and efficiency, new projects were started, the church gave more liberally than ever before, and a new spirit of love and confidence began to manifest itself in the church. A disposition for each to think his neighbor better than himself, a greater respect and sympathy for each other, and a more sure feeling of unity appeared. Mark Wayne Williams was unanimously chosen minister, an ac-

tion that would have been impossible the year before. A new interest in Christian work arose, interest and offerings for all our missionary and benevolent enterprises were increased, and a resultant spirit of happiness developed. Almost beyond their ability, the people of the church opened their hearts and pocketbooks and helped these young people prepare for foreign service. One Sunday-school class gave them an India paper edition of Webster's Dictionary, the C. W. B. M. gave Mrs. Barger $35, an instructor in the Harvard Medical School sold Dr. Barger a fine imported microscope worth $150 for $100, and numerous other gifts showed the esteem which these young people won for themselves. I do not think anyone can measure the work they did for Christ and the church. Dr. and Mrs. Barger have been in Africa about a year. Their work there is showing the same splendid quality and the church in Boston is still feeling the benevolent effects of their work. Harvests are being garnered from the seed sown by these missionaries.

I have written this feeble and inadequate tribute and record because I hope it may encourage some others to do a similar work; because I think Dr. and Mrs. Barger deserve it; because I feel that the hearts of all of us are gladdened by the news of Christ's extending and developing the Kingdom; because I think it is typical of the spirit of our noble heroes in many mission fields, and because it gives us an opportunity to see our foreign missionaries at work. It furnishes us another reason for congratulating the F. C. M. S. and for rejoicing in the workers whom we are sending to the front through this noble society. What a benefit it would be to our churches to become acquainted with some of our missionaries as the church in Boston has with Dr. and Mrs. Barger!

Boston, Mass.

Lotus Bloom and Temple Tower.

A Medical Missionary's Strange Experience.

DR. G. W. MILLER.

THE CALL OF SUFFERING.

Yesterday was Sunday. The gray dawn had appeared, and I was lying in bed, though seriously thinking that

I must arise and bestir myself for the pleasant duties of the day, for the sun waits on no man during these hot days in May, but rolls up like magic and begins to scorch scarcely before he has thrown off the covers of night. I like my Sundays quiet. I like to attend services, then read and dream. I think of my wife and babe in the hills, of friends and fields and meads of the homeland. I read books like "Lotus Buds," and try to comprehend the task before us, and draw encouragement from victories and achievements of the past.

Thus was I lying yesterday morning enwrapped in that blissful haze of half-asleep, half-awake, thinking of the quiet of the day of rest and worship; but I was rudely awakened. Hira Lal and some men came to call me. There was a sick man about fourteen miles away. His people had come in the night for me. I resented it! I wondered why he either did not grow worse on Saturday, or else wait until Monday. But it is the doctor's

duty to go where the distressed await him; so Hira Lal and I got some things together and started out about eight o'clock in a two-wheeled open rig. The way lay over a country road, used altogether by bullock carts. Seven miles of that road was torture for both man and beast. First one wheel down, then the other, and the horse bravely stumbling along in the rough middle path. Four hours did we consume in traveling those fourteen miles, and ever hotter glared the sun. Hira Lal had an umbrella and I had a huge sun topee made especially for the hot season; so we managed fairly well. The country through which we made our way is a great plain, mainly rice fields. We would see a village ahead, our next landmark. It seemed near, but we would push slowly on for three or four miles before reaching it. This was torture to tired nerves.

The Penalty of Sins.

About eleven o'clock we saw the white dome of a new temple in the distance, and Hira Lal informed me that that was the place. We worked our way in through a cactus-covered plain, and pulled up before the temple precincts. Our patient was the old priest himself!

We removed our shoes as we entered the enclosure, and were taken to the sick man, not in the temple proper, the inside of which I much wanted to see, but in the house close by. We found an old man of nearly seventy. He was suffering from past sins. I wish I could tell you ALL about that experience. We doctors often cannot tell our most interesting experiences.

There lay the old bearded priest, his body racked with pain, practically ready to cross into the unknown; for he cannot live long, though he is relieved from his present trouble. What will he take before his God? What gift does he leave behind for man? And why is he what he is, and why are his neighbors what they are?

To escape the sickening odor of his putrefaction, I walked out amongst the cactus plants and came to the reservoir near by, and sat down in the shade of a large peepul tree. Nature was doing her best for man's happiness. There lay a sheet of bright waters, with a background of light-green water cress and dark-green lily leaves, on which was etched in bold relief the pure white blossoms of the lotus. Peepul trees were all about, and over across the pond stood a long row of cactus hedge. The sky was a patchwork of fleecy cloud and blue spaces; and ever through the peepul trees the wind came whispering, whispered and passed on to rattle the iron trident and circle on the temple pinnacle. That temple, too, fitted into the picture, with its white walls and domes, and colored figures of the gods; but, that temple was a discord. As one ceases to admire a beautiful woman when that beauty covers sin, so that temple lost its charm when I saw the lewd and graphically suggestive statuary placed in the niches of its walls. Then I thought of the sins that had been committed there in the very name of religion; and I was thankful that for me was Jesus of Nazareth, who could touch me and purify me after I had harbored unclean thoughts. What would man do without him; for man is assailed by unseemly thoughts and desires. Battle as he may, they sometimes penetrate his first line of trenches, and it is only when he falls back upon the Master that he is able to regain his lost ground. There is no such help as yet for India. Rather, there is a downward push. Can a religion which decorates its temples and shrines with sensual statuary hope to save its devotees from evil thoughts? No! Just as roadside trees are covered with the dust of traffic and travel,

so must the minds of India's men, women, and children be defiled with the dust-clouds of sin which emanate from the very temple precintcs.

Hira Lal and I preached Christ yesterday. We held him up as the forgiver, the purifier, the Savior; and we emphasized our teaching with loving service. It seemed useless, but we have the assurance that "My Word SHALL accomplish that whereunto I sent it."

Innocence on the Verge.

Last evening when we were ready to leave, I took one last look at that lily-covered pool. As I looked, a child of eight came down for her bath. Her skin was fair, and she fitted beautifully into the picture; she completed it. That background of lotus flowers and buds and clear water and green leaves was for her, and she was the little nymph, the center of the picture. No false modesty was hers, but in innocence of childhood she bathed and sported in the water, lithe, graceful. I looked at her and thought of her future. To-day a water baby, bathing amid the lillies; yes, and bathing within the poisoned atmosphere of the temple. Some day, and perhaps not many days hence, the wormwood of the whole system may enter into her very soul, and instead of the brown-skinned little innocent, we will have a corrupt womanhood. When will the time come for Christ to bless such little girls, as he blessed the children of Palestine? When we usher in that time, then it will be here. May God forgive a quarreling and negligent church in the past which turned not its hand to prevent the slaughter of these innocents; and may he give us the strength and wisdom so wisely to work that in the future the child who bathes in the lily-pond may do so in the shadow of the cross, and not in that of the temple walls.

Mungeli, India.

Motives for Going to the Mission Field.

Some of the new missionaries of the Foreign Society have expressed the motives that take them to the mission fields in the following brief symposium:

THE INSISTENT CALL.

Ten years ago, at Lake Geneva, Wisconsin, I became a Student Volunteer for work in the foreign field. My motive for going was my desire to spend my life where the need was greatest. I wanted to work where I was wanted most. For every desirable pastorate there are any number of men wanting the place, and the church wants only one of the applicants, and probably any one of half the applicants would suit as well as the one finally chosen. In the foreign field there is the insistent call of nations for every man who is willing to give himself in telling the story of Jesus Christ, and working for the uplift of the peoples. Japan's call to me is her need. I go out to Japan not to make a name and place myself in the world, but to quietly build my life into the fabric of the religious, educational, and national life of the New Japan.—Frederic Edward Lee, Ph.D.

TO BRING PEACE AND HAPPINESS.

To me it seems that God has given each one a life on earth to make the most use of, and each one must decide for himself just what making the most of life means. To bring peace and happiness to others by teaching them the highest and best way of living, with Christ as their great example,

seems to me the great motive for going to the foreign field.

As a wife and mother, I hope to be able to establish such a happy Christian home in Japan that the people with whom we are associated may realize the blessings of Christianity in home life.—Edna Stewart Lee.

THE LOVE OF CHRIST CONSTRAINS.

"The love of Christ constraineth us." For me, the supreme motive in going to the mission field is to make our lives tell most for Christ, and to be so constrained by his love that our greatest desire is to obey his command to help bring his other sheep into the fold. For me, to be a Christian means an active service for Christ, and the mission field affords the widest and richest opportunity for this service. The love of Christ leads us on to leave all and go where he wants us to go. —Tobitha L. Alderson.

Harrodsburg, Ky.

THE DIVINE PLAN.

The supreme motive in going to a foreign field is that God may be able to work out his plans through us when we have given him the right of way in our lives. This surrender of ourselves to his plan for meeting the most wonderful opportunities for service and world evangelization simply puts us on the track for our destination. God, the great engineer of the consecrated life, sidetracks some and keeps others back in the homeland to furnish the much-needed money and the prayer power.—Cammie Gray.

THAT WE MIGHT HAVE LIFE.

Jesus came that we might have life, abundant life, a life of real values. And if we live that life we cannot do other than to help others to live it. Our western world has been gradually drawn toward such a life because of the few earnest souls who loved it, lived it and taught it. But the lands that know not Jesus Christ are lifeless and unhappy. They do not know how to live. What greater joy can be ours than to lift some few through the example of Jesus to *love*, to *live*, that they may draw other lands Godward? —Anna Louise Fillmore.

GREATEST NEEDS.

In the words of Jesus, "I am come that they might have life and that they might have it more abundantly," we have a statement of the purpose of his life among men. As those trying to live in the light of his teachings and according to his example, it should be our purpose too. Where are the needs greater or the opportunities more wonderful than in the mission lands?—Ada C. Scott.

"Anxiety for All the Churches."*

A Chapter from "A Master Builder on the Congo."

A. F. HENSEY.

The progress recorded in the previous chapter did not go on in the smooth and uninterrupted fashion that narrative might seem to indicate. For with this new period in his career, Mr. Eldred found that, in addition to the manifold toils and cares of Longa station and church, there was laid upon him the apostolic "anxiety for all the churches," especially for the infant ones at Lotumbe and Monieka.

Hardly had the three missionaries settled down to work at Longa when

* All the friends of missions will be interested in this fine new volume on the life of R. Ray Eldred, our Congo missionary. Mr. Hensey, who was associated with Mr. Eldred, has done a fine piece of work in this book. The price is 50 cents, postpaid.

word came that at Monieka, where the work had been opened in January of 1908 by Dr. Widdowson and the writer, the Catholics were trying to drive the Bolenge teachers out by force. This made it necessary for Mr. Eldred to leave for there on February sixth. He found the situation at Monieka very difficult, and a Government officer, who had been sent to survey the ground asked for by the Mission for a station, seemed to think it his duty to make matters more difficult, and had struck the evangelist, Iso Timothée, without any provocation. Under such circumstances it was a trip filled with many vexations for Mr. Eldred. So it is not surprising to those who know the effect of vexation and trouble on the physical man in such a climate that he came down with a bad fever. This one was of a more severe type, called "Blackwater Fever" (Haemoglobinuric Fever). His native helpers followed his directions and did all they could for him, while the Monieka Christians manned a large canoe and paddled the one hundred and twenty miles to Longa in one day. Dr. and Mrs. Jaggard were fortunate enough to catch a passing steamer of the S. A. B. Trading Company, whose directors and agents have through the years been very friendly to the Mission. Thus they were able to hurry to Monieka. On their arrival they found that the critical point of the fever had passed and after a few days Mr. Eldred was able to return to Longa. On this trip six people were baptized, the first to be baptized at that place, though quite a number of Monieka people had been baptized at Bolenge.

After a short rest at Longa, a visit to Lotumbe seemed imperative. So the station was left in charge of native helpers, and all three missionaries went to the Lotumbe district. On the Lord's Day, April eleventh, two people were baptized by Mr. Eldred, at Lotumbe, the first baptisms in the Momboyo River. The interesting thing about these two people, one of whom was a woman, was that they were of the despised Bacwa tribe. The Bacwa are supposed to be remnants of the original inhabitants of this part of Africa, and are typical Negritos. Bankundo men have some dealings with Bacwa men, even if they despise them, but it is taboo for a man of the Bankundo to have any association with a woman of the Bacwa. So much is this true that if a Bacwa woman is about to meet an Nkundo man in the path, she will turn aside until he is past. So it was a wonderful thing to the assembled crowd when the White Man took this despised Bacwa woman by the hand, led her down into the water and baptized her into the name of the Son of God. The Bankundo chiefs and elders put their hands over their mouths in their expressive gesture of wonderment, and said, "Is this Jesus message for the Bacwa, also?"

It had been hoped that some itinerating might be done in that locality, and with that in view the missionaries had gone up river beyond Lotumbe as far as Ifulu, when messages from Bolenge made it necessary that the trip be cut short.

From Ifulu Mr. Eldred went by canoe to Coquilhatville to interview the Commissaire of the District regarding many problems, especially those at Monieka.

Then he and Dr. Widdowson went by Trading steamer to Monieka to confirm the Christians and settle some difficulties. Nearly four weeks were spent in this journey, and much was accomplished. Seventeen were baptized, two native churches erected, and the veteran evangelist Ekakula ordained as an elder in the Bolenge church. Every Lord's Day after that the Lord's Table was spread at Monieka.

Early in June Is'olumbu, the evan-

gelist who had started the work at Lotumbe, was ordained at Longa as an elder in that church and its evangelist in charge at Lotumbe, to have the same position there as had been given Ekakula at Monieka.

Mr. Eldred accompanied Is'olumbu and his associates, Itökö and Böntöle, on their return to Lotumbe. On arrival he found that the baptism of the two Bacwas on the previous trip had had a very decided effect. For every person of that tribe in their part of Lotumbe had been enrolled as a seeker after the "Words of God." Also, many of the Bankundo people were seeking the same good words.

On this visit a little group of Christians were gathered together and placed under Is'olumbu's oversight. Among them were Is'ekae and his wife, who had been baptized at Bolenge in February, 1906. They were natives of a town near Lotumbe and moved to the latter place so as to have spiritual fellowship. Another of this group was a young man named Bokambanza, the first fruits of Is'olumbu's work, who had been baptized at Bolenge in January of 1909. Altogether this little nucleus of a church numbered eleven members and Mr. Eldred felt quite encouraged as to its future.

It is worthy of note just here, that while in a very large sense Mr. Eldred was always interested in all the stations, and never forgot Bolenge, his first love, in later years his heart's best affection was given to the work at Longa and Lotumbe.

One other incident of his second term of service deserved to be recorded. An evangelist from Bolenge was located at the town of Nkombo, about halfway between Bolenge and Longa, on the river bank. Some people of the town, pretending to have some claim on her, seized the wife of this evangelist and carried her away to the part of the town farthest from the river. The evangelist appealed to Mr. Eldred to help his wife to liberty. As there was no Government office near, the missionary, his heart ever attuned to womanhood's cry of distress, embarked in a canoe and went to Nkombo, arriving late that afternoon. The people at first denied any knowledge of the young Christian woman, but Mr. Eldred soon found her in a filthy hut, in cruel stocks, where she had been for days. The influence of the white man secured her release from this prison, but none would agree to her going back to her husband. It was now growing dark, but this man of God, who never knew fear, placed himself between the woman and her persecutors and told her to run for the canoe at the beach. And then there ensued a wild time. The missionary wisely felt it no time to indulge in theories of non-resistance, though he held very decided views in that line, but picked up a convenient stick. They were a hundred to one, but no one who ever felt the muscles of Ray Eldred's left arm would think that even such odds were too great. These natives are used to striking only with a downward motion of a club, but he used his in the opposite way, swinging it almost in a circle. The darkness made it difficult for him to find the path, but it also made them afraid to shoot arrows, so he was able to fight backwards until the battle took them where the path forked, making two roads to the beach. His enemies divided, one party choosing the path he did not, to surround him and seize the woman. But as soon as his quick ears heard the sound of their running feet going "kilidi-kilidi" down the path, he told the woman to run faster for the canoe, then threw valour to the winds, and ran also, beating both parties to the beach. On arrival there he could find neither woman nor canoe and had another struggle with his pursuers. After a few minutes he found that his

men had taken the woman into the canoe and paddled a little way upstream, and soon all embarked safely for Longa.

As one reads of these journeys far and wide, and realizes that in the five months after coming to Longa, Mr. Eldred had traveled fourteen hundred miles, and more than a thousand of them in open canoe, he is not surprised that even his mighty strength began to fail. Add to the multitude of his toils his anxiety for loved ones at home, his solicitude for all the churches whose problems lay so heavily upon his heart, and the effects of his sickness at Monieka, in addition to many other fevers, and ones sees that the time had come for rest. This was the verdict of the physicians, and on July fourth, 1909, Mr. Eldred left on his second furlough.

His second term of service was only two years and a half in length, yet it stands out as one of the most remarkable periods in the history of the Foreign Christian Missionary Society in the Congo.

Dr. Dye returned to the work at just about the same time, their steamers passing in midocean. Mrs. Dye's health never permitted her to return. Dr. Dye was accompanied by Mr. and Mrs. Herbert Smith.

THE LINDSAYS AND WAKEFIELDS IN CHINA.

The above is a picture of Dr. and Mrs. Vachel T. Lindsay. with their daughter and son-in-law, Dr. and Mrs. Paul Wakefield, and their children at Luchowfu, China. This picture was taken during the visit of Dr. and Mrs. Lindsay to China two years ago They have always been deeply interested in the missionary work, and the presence of their daughter and grandchildren on the field has made their interest very personal. The visit of these good people to China was a great inspiration to the workers, both American and Chinese. Dr. Lindsay lectured to the medical students in the hospital, provided the patients with charts on tuberculosis prevention, and in many other ways helped the hospital work. Mrs. Lindsay's addresses before the missionaries at Kuling and other places were greatly enjoyed. On their return from China Dr. and Mrs. Lindsay raised quite a sum of money for the better equipment of the hospital. Visits like this to the mission field are of rare help to the work.

From "Thinking Black."*

The Infinite God is the God of the Infinitesimal.

In africa a missionary is like steel, no use if he loses his temper.

There is nothing to be ashamed of in poverty except to be ashamed of it.

This "pegging away" is what the African calls "the pertinacity of the fly."

Our message rings out one note, and only one: "See thy sin, but behold thy Savior."

A missionary without God—not without supplies— is like a rabbit against the Russian Empire.

Here in Lubaland a goat costs four yards of calico, and a woman slave is also sold for four yards.

You just sit down here and live your Gospel for twenty years or so, and *them* we will believe you.

In Africa I have long ago learned that you must put up with a great deal if you would put down a great deal.

Here, in the bush, it is delightful again and again to watch how God hears you scrape the bottom of the meal barrel.

*The author, Dan Crawford, spent twenty-five years in Africa without a furlough; he has gone back, and expects to spend the remainder of his life in Africa.

The high crime and misdemeanor of the town is to dine alone—their very word "criminal" has this meaning, "Mr. Eat-alone."

Sterile though the soil may be, the seed is the Word of God: you may count the apples on the tree, but who can count the trees in the apple?

I think it must be somewhere written that the virtues of the mothers shall occasionally be visited on their children as well as the sins of their fathers.

Mr. Aboriginal has two eyes in his head, and behind the said eyes he has just enough brains to suspect that a missionary's life and lips should agree.

To the African believer "The Book of Acts" becomes "Words about Deeds;" the "Lord's Table" becomes the "Feast of Memories," or the "Table of Tears."

"Rags," the Arabs call our black parishioners, forgetful of the fact that rags make the whitest paper; so what man can do in the paper line surely God can surpass in souls.

Beyond all doubt there is such a thing as the scientific study of comparative religious, but Christianity is not one of them. There is only one gospel; there are many religions.

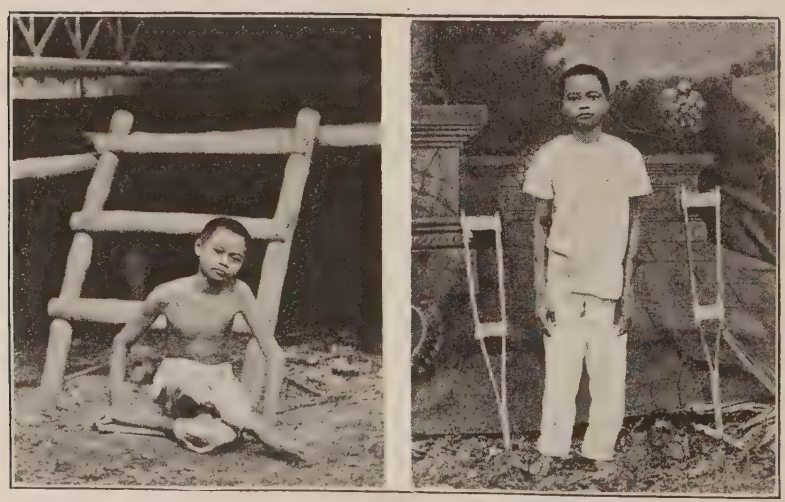
THE LUCHOWFU, CHINA, HOSPITAL.

The Luchowfu hospital and crowds attending the Dr. Jas. Butchart Memorial last September. Dr. Butchart built this fine institution and spent sixteen years in his great medical service in Luchowfu. Dr. Paul Wakefield is now in charge of the hospital.

Missions and Healing.

OUR THREE MEDICAL MISSIONARIES IN THE PHILIPPINES.

Dr. L. B. Kline, at the left, is at Vigan; Dr. W. N. Lemmon, center, at Manila, and Dr. C. L. Pickett, right, at Laoag. They each treat many thousands of patients. The government grants large financial help to each hospital.



A WONDERFUL CURE.

Little Severo, a pitiful sight when he came to the Christian Hospital in Vigan, conducted by Dr. L. B. Kline, but he is now able to walk. He was carried to the river for baptism, being still a patient then. Such cures make a profound impression upon the people.

AMONG OUR MISSIONARIES.

About the Workers.

Miss Cammie Gray of Kansas City, Mo., sailed from Vancouver for China on the seventh of September. Miss Gray is going out for the first time.

Mr. and Mrs. Frederic E. Lee have been detained by sickness in Vancouver. They were on their way to Japan and had arranged to sail on the seventh of September.

Mr. and Mrs. C. E. Robinson and their children sail from San Francisco for Japan on the twenty-third of September. Mr. Robinson returns with his health completely restored.

Dr. E. I. Osgood and family will make Normal, Illinois, their home while on furlough. The children will attend school and Dr. Osgood will help in the work as opportunity offers.

Thieves broke into the printing-press office in Vigan on June 27, and stole press funds amounting to $50.86; native mission funds to the sum of $23.20, and $3.87 belonging to the Vigan Church of Christ.

W. H. Hanna and family of the Philippines are spending their furlough in Los Angeles, California. In that delightful climate parents and children will build themselves up in body, in mind, and in spirit.

H. A. Eicher and family are making their home in Somerset, Pa. They will forget the trying climate and the malaria of India in that community. Their spirits will be refreshed in the historic church of Somerset.

Miss Ada C. Scott of Des Moines, Ia., sailed from Vancouver for Japan on the seventh of September. Miss Scott is a trained kindergartner and will carry on the work that was carried on for so long a time by Miss Mary Rioch.

Mr. and Mrs. A. F. Hensey, and Mr. and Mrs. H. C. Hobgood sailed from New York on the 9th of September, for Africa. Mr. and Mrs. Hensey are going for their third term; Mr. Hobgood for his second, and Mrs. Hobgood for her first. Because of the war, they go by way of Lisbon.

Trenton, Texas, will be the home of Dr. W. N. Lemmon and family for some time. While Mrs. Lemmon and the children are resting and recuperating Dr. Lemmon will be almost as busy as he was while in Manila. He will be out among the churches and will attend conventions, and will set on fire those who are fortunate enough to hear his message.

Frank V. Stipp reports 38 baptisms at Laoag, Ph. Is.; 83 regular Sunday-school classes; 1,475 average Sunday-school attendance; number of deaths, 4; subscribers to the paper, 10. Mr. Stipp writes: "The Laoag Sunday-school is coming forward. Last Sunday the total attendance was 734.

Dr. George W. Brown, Jubbulpore, India: "During the months of May and June I was in Landour recovering from the effects of an accident I met with on April 28. Toward the latter part of my stay I was able to do some work, though not as much as I had planned. I am making what the doctors consider a good recovery."

Leslie Wolfe, Manila, Ph. Is.: "The average attendance of the Sunday-schools in Manila for June was 890; the average offering $2.40. The average attendance in the Provinces was 287, and the average offering $1.66. The total average attendance was 1,177, and the total average offering $4.09. There were ten baptisms."

Chas. S. Settlemyer, Nanking, China: "I have tried to carry on Mr. Meigs' work in the Middle School. In June we graduated sixteen boys. These are now ready for the High School, and most of them will enter in September. Our student Y. M. C. A. sent two delegates to the summer conference in Kuling."

D. O. Cunningham, Jubbulpore, India: "A young Brahmin lawyer invited me to take dinner with him. As his wife was observing Purda, I could not go to his house. He took me to a dining-room in connection with the railway station and had served up a ten-course dinner. Five courses were of meat. He partook of them all. During the evening's conversation we discovered that the silent forces of Christian truth had worked a mighty revolution in the young man's mind, but, like many of his fellow-countrymen, he holds in secret his newborn convictions."

Herbert Smith, Lotumbe, writes: "Had good services to-day; 450 in Sunday-school. We have a good enquirers' class. Many could not come this time, as tax is now due. Last night some of the evangelists told of

their work. Very interesting stories. Some were seed-sowing, some were harvesting, some were meeting great opposition, but through it all the gospel was winning, as shown by the number of enquirers. To-night some of the men who went on the Ubangi trip told again of their experiences for the benefit of evangelists and enquirers. Ubangi is a real foreign country to our Lotumbe people."

Frank V. Stipp, of Laoag, P. I., writes: "On the 9th of July six prisoners of the provincial prison were baptized here in Laoag. This is the result of the weekly preaching in the prison which has been carried on faithfully by my teacher, with occasional visits by some of the rest of us. The keeper of the prison was kind enough to appoint those who desired baptism to go to the river for a barrel of drinking water, which four of them carried home on two bamboo poles over their shoulders. We were given the opportunity to hold a little meeting and baptize them while they were at the river. We must have made a unique picture—a little band of Christians, a group of prisoners, and the armed guard that accompanied us standing in a drenching rain on the river bank singing the glad songs of the gospel. The prisoners all wore the stripes which indicates a more or less extended term of imprisonment. And yet these men received the baptism as reverently as any I have baptized since taking up the work here. Some of them were recognized as those who are always interested in the preaching. A prisoner who was baptized a few years ago is now preaching the gospel. This makes a total of 29 who have been baptized in the city of Laoag itself within four weeks."

Dr. Wm. M. Hardy, Batang, West China: "New patients for the month, 116; total number at dispensary, 616; out-calls, 111; total treatments, 727. A woman sixty-eight years of age was led across the mountain by her daughter. She had been blind from cataract in each eye for some time. I operated on one eye with good results. She will return after harvest for the other operation. For a fee, I received less than five cents' worth of eggs. This, with the addition of her words of gratitude, and considering her ability, was a large fee. An army officer whom I have treated several months gave me an order on his paymaster for $50, presented me with some beautiful scrolls, and had me for a number of meals with him."

Letters from the Field.

CHINA.

A TRIP TO KAIFENGFOO.

DR. W. E. MACKLIN.

Kaifengfoo is the capital of Honan, the province of Yuan Shi Kai. It is one of the central provinces of China. The city is built near the Yellow River. I went by boat to Hankow, and from thence up the Hankow Peking Railway to Tcheng Cheu, nearly ten hours' journey. Next day it took two hours to Kaifeng. I was invited up by the Southern Baptists to give them a week's evangelistic services, two meetings a day. I wrote that I could only stand one meeting a day, and they accepted the change. Besides preaching, I showed some lantern slides on hygiene. The Baptists have a good work at this point. They are building a college and have preaching places. The China Inland Mission has the hospital work.

I was invited to meet the head of the Office of Foreign Affairs at dinner by Mr. Stanley, of the Y. M. C. A. This officer invited me to meet nearly all the leading officials at a feast to talk over the subject of public health. I made a speech and gave them articles on health. They asked to buy my slides on health, and I sold them. They will use them for lectures to the schools. They were very friendly. I advised them to clean up the city. They allow the poor people to make compost on the streets and in vacant lots of all the filth and rubbish in the city. Mr. Menzies, of the Y. M. C. A., told me that there used to be good drainage canals with good outlet for miles outside the South Gate, but they had been filled up by the drifting sands from the Yellow River. These must be opened up. The city is below the level of the Yellow River, which is about six miles away. They could easily have an abundant water supply, but the heathen are inefficient. They seem to be influenced by a superstitious fear of this river.

I took a horseback ride with Mr. Stanley and Mr. Hargrove to see the river. Mr. Hargrove is a Ph.D., and is teaching in government schools. He is a very able man and an earnest and enthusiastic Christian. Would that all government teachers were as potent for good as he.

We went over a waste of sand drifts to the river. These drifts are now being controlled by planting willows, which grow well. When the wind blows from the north the city is

filled with clouds of fine sand and dust. There are great dikes to keep the river in its channel. The river has been compared to water poured out on a flat surface. You do not know which way it will flow, as there is no channel. It is kept in by dikes, and the silt has filled up the channel so that the bottom even is above the level of the plain. This leads sometimes to floods. There was a terrible one over twenty years ago.

Northern China is different in many ways from the South. In the South, rice is raised largely, and the land is laid out as paddy fields. This gives the peculiar diked appearance with flooded small fields. In the North, wheat and other grains are grown, as with us. The Chinese farmers use all the animals they have for plowing and hauling carts. One sees often a horse or mule, a donkey, and a cow hitched together. They have very good fruits in these northern provinces. Delicious peaches, grapes, crab apples, apricots, persimmons, etc. Honan is one of the later provinces to be entered by missionaries, as the people were rather hostile. Now there is good feeling for the foreigner, and the number of the saved is increasing.

HAPPENINGS IN SANHO AND WUHU.

JUSTIN E. BROWN.

Sickness in the family has occupied the larger part of my time during these four months. As I wrote last time, I was not able to get to Sanho for the opening of school the middle of February, because of our all being in the clutches of the grip. With the rest of us this was only a matter of a few days. But Mrs. Brown was hardly able to leave her bed for a full month. Then, before another month had passed, she was down with typhoid. This was chargeable, primarily, the doctor said, to the weakened condition in which the grip left her, together with overwork after she got up, in an effort to make up for the time so lost. Her fever ran for five weeks (never very high), and this was followed by two weeks of subnormal temperature. During this time I was very little out of the house. As soon as she was able to travel (we left the station May 28th), we brought her up here, where I stayed with her another four weeks.

Naturally the children suffered from having no mother all this time and not very much father. Both of them came to the hills considerably run down. But the coolness and bracing mountain air was good for all of us. We probably owe two or three lives to the possibility of coming this year to these hills. The boys quickly recovered their usual vitality, and Mrs. Brown has regained weight at the rate of two pounds per week and strength in proportion.

But we ourselves were only fairly well out of the woods when our Amah came down with a severe case of typhoid. She pulled through the first course of fever, then suffered a relapse, and we have just buried her. We miss the help and mourn the loss of a rarely competent and faithful servant.

I made one trip to Sanho in April and another at the end of June, when I gave the term examinations and closed the school for the summer vacation. Our new teacher of Chinese branches, called at the beginning of the year, has proved to be a poor man, and we have had to change again. This time we have a tried and unusually good man. Our head teacher, however, is hardly proving a success, and we will probably have to make another change here at the end of the year. In spite of all untoward conditions, we have had a fair term's work, though with somewhat reduced enrollment.

One of our most satisfactory lines of work here is the night classes. We secured a few dollars in contributions from some of the local gentry, and with these funds bought books and necessary equipment and opened a free night school for boys who could not otherwise study. We set our limit at thirty pupils. Our average attendance has been over twenty-eight. I think I have never seen a more eager and hard-working lot of boys. The teaching is done by two of the older day-school boys, so we are out no money on this school.

On the launch from Wuhu I was surprised to find eight or ten Sanho boys who had been away to school and were returning home for the summer. On inquiry, I learned there were about forty such from the Sanho district. I gave a special dinner invitation to such as were in reach. About fifteen attended. We spent together a pleasant evening, which had for me a reminder of old school days.

Sanho is still without an evangelist. In May our city evangelist spent two weeks there in special meetings, with good attendance and interest. One of our Bible training school students and a very good man is spending the summer here. He will graduate at the end of the year, when we expect him to go to Sanho for his permanent work.

For the past three months Mr. Baird has had the care of practically the whole of the city evangelistic work. And now with the going on furlough of the Bucks, I am to take over the school, and this will continue Mr. Baird in charge of the evangelistic work, though I will help with it as I have time.

A special fund has enabled us to remodel

some old buildings on the back of the church grounds. These give us excellent accommodations (according to Chinese standards) for Sunday-school and boys' work. Also in the West Gate district we have just secured a good piece of property. This will serve as a sub-center for all lines of work, including preaching services for both women and men. Sunday-school, reading-room, boys' work and schools for boys and girls. The grounds were bought with money secured by Mr. Baird when on furlough last year. A fund left by Mr. and Mrs. C. B. Titus will give us a handsome chapel with some subsidiary buildings.

I have been able this spring to carry through to completion one piece of work that has given me special satisfaction: That is, our teachers' training class. We have used Beardslee's Teacher Training with the Master Teacher. Though hard study has been required, the class has maintained its interest right to the end. We plan to follow with another course this year.

AFRICA.

THE HOBGOOD-ALDERSON WEDDING.

BY A GUEST.

The wedding of Tobitha Alderson and Henry Clay Hobgood was an interesting event in the affairs of the Harrodsburg, Kentucky, church, all departments of the church being concerned in making it beautiful and impressive. The ladies of the C. W. B. M. auxiliary and the Circle girls had charge of the decorations, all in yellow, with golden rod, marigolds, and sunflowers banking the entire front of the church. Several of the Circle Girls acted as attendants. The entire town was interested in the marriage of these two young people, several of the stores closing for the afternoon that the clerks might attend.

MRS. H. C. HOBGOOD.

The ceremony was very beautiful and impressive. At its close, Robert N. Simpson, minister of the church, turned to the guests and told how the young couple were giving their lives to the work of the Master in Africa. He asked the elders to place their hands upon them as the brother of the bride, Lapsley Alderson, offered the dedicatory prayer. As they were still kneeling, Miss Fred Fillmore sang very softly and sweetly, "Speed Away."

An interesting little booklet containing pictures of Mr. and Mrs. Hobgood and a sketch of the bride's life was presented to the guests as a souvenir of the occasion.

LONGA ITINERATIONS.

E. A. JOHNSTON.

On the 17th of January Mr. Hedges and the writer began a series of trips designed to cover the entire back country of Longa Station lying south of the Ruki River. Before the end of March this was accomplished, only a few remaining unvisited of the river towns with an occasional small town in the interior that we did not see. Altogether there are something over two hundred towns. The actual time consumed was six weeks. Except for Sundays, we hardly ever spent more than one night at a camp. For one period of over a week Dr. Barger was also of the party. To itinerate for evangelistic purposes primarily, one should take twice or three times as many weeks.

We had a most excellent map furnished to us by the administrator of our territory, and were able to lay our routes very advantageously at all times during the trips.

The total population of the district, according to State statistics, approaches a figure between 40,000 and 50,000. There are many tax dodgers, however, and the actual number may run up toward 60,000. All but a small corner of this section is Longa territory, the rest being in Bolenge's field.

Four languages or dialects are spoken, but they are either dialects of Lonkundo or that language is spoken and understood.

We were received well in most places, in many enthusiastically. We were not more than once or twice in any apparent danger, and then more apparent than real. Even in the Catholic towns we were well treated. Only once was our teaching refused.

JAPAN.

A LETTER FROM L. D. OLIPHANT.

This spring a young man came to me to study English. He had a clean, strong countenance, and proved to be a fine fellow to teach. He is a student of the Akita Normal School and a teacher in the primary school. I started him on the Gospel of Mark, and he proved quite skillful with English, though he had had but little opportunity to use it. One day I was struck with this question which he asked: "Who was the man Moses?" The tremendous fact came to me with sudden force that into his entire youth scarcely a single ray of Christianity had ever entered.

His kind are legion. Do not think for one moment that the evengelization of Japan is almost accomplished. There are millions in this empire who have never breathed a pure, strong religious atmosphere, for Shintoism and Buddhism are not religions. Though this young man is soon to be one of the nation's teachers, he had never heard of the world's greatest lawgiver. A few days later he said in correct English: "I do believe in God and in Jesus Christ," and as he was leaving he said slowly: "I wish to become a Christian." On Sunday, July 2d, Pastor Tonaka took his confession and buried him with his new-found Savior in Christian baptism.

Consumption carries off great hosts of Japanese every year. This is partly due to Japan's medieval sanitation. Open sewers abound everywhere, even in Tokyo. Children play in them and often with babies on their backs. One of the finest young men I have met in Japan is the son of a carpenter at Tsuchizaki, Akita's port city. He is a Christian, and though he has only a grammar school education, he can conduct a religious service, offer prayer, and preach a very interesting sermon. But consumption has its grip upon him and he is going rapidly. Recently Pastor Tonaka and I called on him. He was lying in bed, not an American bed, but hard Japanese comforters or quilts spread upon the matting floor. Upon the wall hung a painting of one of the world's rulers. It revealed rare skill and when the sufferer confessed that it was his work, our admiration was beyond words. But our hearts were heavy, too, to think that both his skill and his Christian character must soon be lost to this needy people. As we went away from the house I could not but observe the great open sewer directly under the open window of the patient's bedroom.

CUBA.

A VISIT TO JOVELLANOS.

ELMER GRIFFITH.

After four weeks of hard work in preparing to open the new work, Mr. Burner and I decided to take a rest and visit our two native evangelists in their mid-week services. This was very pleasant to me because I had never been with them in any service.

At Jovellanos there was a fine audience to greet us, and one fine young man made the good confession when the invitation was given. Mr. Burner preached, and they all seemed to be eager to hear every word. The congregation was composed mostly of boys from the day-school.

Thursday morning we went to visit the school and found about forty boys as full of

Baptizing in the Pacific Ocean at the island of Hachijo, Japan. This work was planted by F. E. Hagin, who is sitting on the rock holding his hat to protect his eyes from the glare of the sun. The baptist is a Japanese evangelist.

life as any boys, all eager to tell what they knew. These boys were sitting on the benches that had been carried out of the chapel, and they held their books in their laps or put them on the floor. Besides this day school, some of the young men come in to study in the evenings.

This school grew out of a few boys coming to study the Bible, and one of the requirements was that they had to be in the Sunday-school on Sunday to attend class that week. This is not a requirement now, but most of the boys are regular attendants in the Sunday-school.

As I have said before, they sit on benches and have no desks, and if they want to write they have to go out in the patio and write on a table that the teacher and preacher, Jacobo Gonzales, has made out of two saw horses and a couple of boards. Notwithstanding all this, the school continues to grow and is the life of the church and Sunday-school.

The school needs more help in the teaching and better equipment. It is through education that we must bring these people to the realization of the greatness of God and the power of Jesus Christ.

In spite of the rain at Union, we had a fine service.

AUGUST REPORT OF THE CUBAN MISSION.

W. L. BURNER.

The entire month has been used in preparing for the new Social Work we hope to undertake right soon. We feel that the plant has been put in good shape, and will soon be ready for quite an aggressive work we hope to do here. The church was enthused by the improvements going on, and decided to paint the church on the interior. The members bore the expense of redecorating the church walls and painting the woodwork on the inside also.

This is the season of general sickness and laxity in the church work, and we have not escaped our share of suffering. However we are encouraged to see the services beginning to improve, and we look forward to a good season's work.

The last two days of the month Mr. Griffith and I spent visiting our work in Jovellanos and Union. We were greeted by good audiences and were pleased with the condition of their work. The school in Jovellanos is especially worthy of notice. It started over two years ago as an accident, and the Lord blessed the accident until our evangelist there has quite a good school He needs equipment. He needs more room also. Our hearts rejoiced in seeing a fine young man make the good confession in our service in Jovellanos.

PHILIPPINE ISLANDS.

THE BIBLE COLLEGE BUILDING.

B. L. KERSHNER.

This note is written to the sound of hammer and saw, for workmen are busy all around getting the finishing done. Practically everything is ready except the finishing of the painting and the furnishings. I have six carpenters working on furniture. They will have enough ready to receive some students to-morrow. The kitchen is delaying us a little. One of the sewer connections is not yet made. They promise to have it done yet to-day.

This house is about the best of the kind I ever saw. I would not know at the present writing how to improve it in design or construction. The chapel is not yet done. We do not expect it for another month. If it is as well done as the dormitory, I will regard our plant as fully the equal of anything of the kind I know in the Philippines or in America. I am sure, too, that it is the most economically constructed of any plant I know. Some day I may write more in detail on this point. Personally, I do not know of any person or mission which has gotten as much for a similar expenditure as we have. This is largely due to the fact that we have had experienced men like Dr. Lemmon and Mr. Daugherty on our committee. This plant is a committee-built institution. No one man has done it, and the committee has worked together in perfect accord. Since Dr. Lemmon has left for furlough, Mr. Wolfe has taken his place. He has had more experience in the Islands than the Doctor had, and is a valuable man in his place. I do not think we could have gotten three more efficient men than those I have named above. I am proud of the plant, and am grateful to every member of the mission for the way they have put their time and energy and experience into making it what it is.

WHAT AN INVESTMENT OF $15 HAS DONE IN ONE YEAR.

L. B. KLINE, M.D.

About two years ago the Sunday-school of the Christian Church at Fifteenth Street, S. E., Washington, D. C., sent us a set of eye instruments. A year ago we operated on our first case of blindness, and since then ten persons have received sight. Eight of these were blind from cataract, a condition in which the crystalline lens becomes opaque. One had pterygienus growths that completely oc-

cluded eyesight. The tenth suffered from a painful and destructive condition resulting from trachoma, and known as antropion. The upper lids are bent inward so that the eyelashes scrape against the eye. The operation consists in restoring the upper lids to normal.

If that Sunday-school which made these operations possible could see one of these happy faces they would feel amply repaid for their generosity.

LETTER FROM A NEW MISSIONARY.

MYRTLE E. STIPP.

We have just finished a most interesting week of institute work at the little barrio of Batac. This was our first institute, and so will always be most prominent in our thought. We had a bright class of nine girls and four boys in regular attendance. Many more came to the meetings, but these thirteen took the examination. They were just as interested in getting good grades as though it meant graduation from the public school. Batac is eleven miles from Laoag, and is a very strong Roman Catholic town, so we felt quite encouraged by the number who came. On Wednesday we gave a social. This was quite an event for the little place, and over a hundred people came. We played many of our American games, and they seemed to enjoy the evening very much. I asked one of our girls what they did for amusement at their parties. She said, "If the mothers allow us, we dance. If not, we look at pictures."

Mr. Stipp gave a course on "The Life of Christ," and one on "Old Testament History." Our Bible woman gave a course on John's Gospel. The native evangelist gave a course on Revelation, and I gave a course on "Bible Women" and one on Sunday-school work.

My most interesting times have been during my morning walks. At these times I gather the children and play with them, then tell them a Bible story. The children here are afraid of white faces, and at first will not come near an American. I would go down the road until I felt I must be in the neighborhood of children, and begin to look for them. I would soon find some and begin to talk. Usually the ones to whom I was speaking ran from me, but I would keep on talking, and soon others would hear and come a little closer. When I felt a crowd had gathered, I turned to talk to them, but they scattered. Soon, however, they realized I was trying to be their friend, and so we became friends.

Our American games are always interesting to them, and even though the dust was three inches thick and the sun beat down upon us its hottest rays, we ran and played and enjoyed the fun. Many of the older people gathered around us also to see what was going on. By the time the games were over there was always a crowd.

I can talk enough Ilocano to get along with the children, and with the use of sticks for men and rocks for mountains, etc., I can tell them a story. Almost any place on any road is a good center for children to gather. When they begin to flock to the meetings I always think of the "Pied Piper of Hamlin"—big children, little children, clean children, dirty children, dressed children, naked children, sick children, lame children, crying children, laughing children—coming from every direction, all eager for something new.

I am also planning to play with our children each Tuesday afternoon. Last Tuesday we had somewhere near 75 in our back yard. That is, they were in the trees, on the porch, on the fence, in the swing, every place. I hope to get acquainted with them in this way and then get them in the Sunday-school. When five o'clock came last Tuesday, I told them it was time to go home. "Can we come again to-morrow?" I told them next Tuesday, but they seemed to think that was a long time. I think I am going to enjoy these Tuesday afternoons very much, and I am trusting that they may bear fruit for the Kingdom. So many avenues of work open all the time. We wish we could enter them all. Since we cannot, we do all we can, and are glad we are here.

Laoag, Ilocos Norte, P. I.

EVANGELISTIC AND SUNDAY-SCHOOL WORK—VIGAN STATION.

D. C. MC CALLUM.

There has not been any notable success in the evangelistic work of our station this past year, but there has been such a growth as to make us believe that the Lord has been with us and has blessed us. We give him thanks for his favors, and trust that we shall enjoy them in even more marked degree in the coming days.

We have had in our employ nine evangelists, three women and five teachers. Of the evangelists, one served only some months and two were permitted to take the year's work in the Bible college. All have rendered fairly satisfactory service, and have not complained over the necessary cut in their monthly stipend. The pay has run from p. 19.00 to p. 23.75, the maximum. Of the Bible-women, one has been paid part of the time by the funds of the Christian Convention. Of the teachers, two have been teach-

ing the children of Ilocanos, and three have been teaching Tinguians. Their pay has been from p. 2.50 to p. 10.00 per month.

The work of the station divides itself into four parts—two of them in Ilocos Sur, being north of Vigan and south of Vigan; two of them in Abra, Abra of the lowlands and Abra of the mountains.

North of Vigan the, work has been more difficult and with better results than that south of the capital. North of Vigan the people are quite a little under the control of the rich landowners and fear their power to boycott and dislodge them from the land. We have a worker located in each town north of Vigan to Badoc, except in two cases, where the towns are worked in combination with others. Exception needs to be made also of San Vicente and Santa Catalina, both of which seem wholly given over to evil. Possibly the Lord's way of working is other than ours would be. The one gratifying thing about them is that the circulation of the *Dalan ti Cappia* increased quite largely in both of them during the past year. There are four chapels north of Vigan and a fifth is in process of building.

South of Vigan we had a good growth, not, however, very much at the expense of our Methodist brethren, save as they deem our presence in that field inimical to the work of Methodism. One new church has been established of a few more than twenty members, and it is now erecting its own chapel, proposing to roof it with iron. Another group of believers is reported in the very edge of the U. B. territory, established by the labors of one who went out from San Emilio. We are not sure whether we dare administer to those people or not yet. South of Vigan we have three churches that feed the preacher or Bible-woman who is sent to labor among them.

Not to pass by Vigan, the seat of our bishopric and that of the satellite of the Papacy, it is a great pleasure to report that we have seen results to gratify our hearts. The infant class in the Sunday-school runs almost to twenty. Some of the people take more interest than they formerly did; we have for the most part good afternoon classes for the Sunday-school lesson in four places. The central chapel has been painted within and without and a bell hung. To this end, p. 150.00 was raised among the friends of the work; the church contributed p. 50.00 and the Sunday-school a like sum. For the first time, the building presents some of the aspects of a house of worship. Decision Day was observed in November with eighteen baptisms and two others the following Lord's Day. Some progress towards the true faith has been begun by the Chinese, and we have baptized four in the last year. Others are reading the Scriptures and thinking about aligning their lives with Christ.

CHILDREN'S DAY AT LAOAG STATION.

Children's Day was observed in the Laoag Sunday-school this year with very gratifying results. Each service of the day contributed something to the general idea of Children's Day. Mr. Stipp preached on the "Child and the Apple Tree," appealing to the parents to train their children in the proper way, and impressing upon them the great responsibility, as well as the great privilege that is theirs. Here where the word "home" is unknown in its true meaning, and "house" suffices, where children are not "raised up," but simply "grow up," such a message is especially valuable.

This service was followed by the regular Sunday-school hour, at which time pupils from the "outside" classes gave a program. The "outside" classes are those taught in the afternoon in the outskirts of the city. We hope to make these "outside" classes feed the morning classes, and this day was the first day some of those pupils had been inside the Chapel. They have found the way now, and we hope they will come again. In order to create some enthusiasm in the matter of the collection, we had one from each class present their money and tell the amount. Our people are *not* very generous; they are poor, and furthermore, do not realize their duty and privilege in this matter. Sunday morning the amount was $2.65.

In the evening the "inside" classes (regular Sunday-school) gave the program. About four o'clock a heavy rain fell, and so the crowd was somewhat diminished. However, there were as many people as we could comfortably accommodate. The children performed their parts very well, and were as proud as they could be. One exercise, "Soldiers of Christ," was exceptionally well done and pleased the people greatly. This exercise consisted of marching and singing. The evening collection amounted to $1.08. The birthday offering of the past few months was also added to this, making a total for the day of $6.75. This is to be placed in a native missionary fund, to be used in sending the gospel to some other part of the Islands.

This amount of money may seem small to some of the readers, but if they could realize that many men keep large families on $6 a month, and many on less than that, they will feel as we missionaries do and rejoice. Of course we hope to have them give more and

more, and we feel that the coming generation will do so.

Some of our Sunday-school teachers spent much time on the program, for all of our material was in English, and had to be translated into the Ilocano dialect, all the songs, recitations, etc. They also spent time and money in fixing banners, wreaths, etc., for the different exercises. One teacher visited his twelve boys just before the program to see if they were all dressed properly, and loaned his shoes to one of them. What did it matter if they were too large and had to be stuffed with cloth, they all had shoes and were uniform for the exercise!

All this, the introduction of Children's Day, with its two-fold idea, missions and children, and the willingness to give time and money to the work of the church, is another step forward. And "Forward for Christ" is our watchword.

INDIA.

BETTER BABIES FOR INDIA.

JENNIE V. FLEMING.

Perhaps the youngest preacher in the mission to-day is little Subarno Kumari Shah, the two-months' old daughter of Mr. and Mrs. M. J. Shah, of Harda. You will doubtless say that a two-months' old baby cannot preach, perhaps not in words, but Subarno is a living sermon, and her text is "Better Babies" for India. Mrs. Shah came from Harda to spend the hot season with me, and baby Subarno was born in Mungeli, April 17th. In blissful ignorance of all the rules that the people in this district observe at such a time, I cared for Mrs. Shah and the baby as I thought was best, and did not realize I was doing anything out of the ordinary until one of the Christian women told me every one was talking about it. Even our Christian women were surprised at some of the things I did.

It is the custom here among the non-Christians not to feed the mother for three days. Then they give her some water into which they have mixed some medicines. Then they do not give her any more food until the fifth day. The mother drinks hot water for a month or two or even longer. They are as afraid of good fresh air and cold water as though they were poisons. Our Christians are not entirely free from all of these ideas as to food, air, and water. When the mother begins to eat solid food, they heat a sickle and burn the baby all over the abdomen. I

TAKING CHRIST TO THE LEPERS.

LEPER CHRISTIAN CHURCH.

At the government leper colony at Culion on the Island of Ealawan, Philippine Islands. Twenty-four lepers were baptized at one time. There are in all more than thirty leper brethren. A church has been organized. Gregorio Sabian and Agaion Teburcio are the elders, they also, of course, being lepers themselves; as none but lepers would be allowed the intimacy with lepers, that would be necessary in doing pastoral work. The three men on the extreme right are from the outside of the confines of the colony proper, where there is a church of Christ among the employees of the colony. The church of non-leper brethren at Culion lea their aid to the congregation of leper brethren. LESLIE WOLFE

June 15, 1916,

am sure I do not know whether they think this will save the baby from indigestion or not. It is very difficult to find the reason for some of the things they do. Perhaps there is no reason. Every day the baby is rubbed with oil and the whole body fomented. This fomenting is done by the mother or some one heating the hands as hot as possible over a fire of coals and then slapping them on the little body with such force that the sound may be heard for some distance. The skin is often red and irritated from the burning and the force that is used.

Mrs. Shah and baby Subarno went with me to twenty different villages. It is no wonder that Subarno in her clean dress, and sweet and clean from a daily bath, was a wonder to the village people. In these twenty villages where Mrs. Shah and I preached the gospel of salvation Subarno preached her sermon in favor of "Better Babies" for India. Not only would the women gather around her, but men as well. They would ask about her, and some one was sure to say, "What a beautiful baby!" Then we would have our opportunity to tell them that she had never had a dose of opium nor been fomented, nor rubbed with oil, but that instead of this she was bathed every day, given a drink of cool water, and slept out of doors at night.

That we gave her water to drink was even more wonderful than the fact that we did not give her opium. Some one would often say, "It would kill our babies if we did as you do." But some one else would say, "But just see how nice and plump she is and how happy." The fact that she was a little brown baby made the lesson much stronger. Had she been a white baby they would have said, "Yes, you people can do those things, but we cannot." In one of the nearby villages we did not take the baby with us, but told about her, and some of the village women came to the bungalow next day to see her. I have no doubt that she has been talked about in many villages that we did not visit, and I hope her two months' stay in Mungeli and her visits to the villages will help to do away with some superstitions regarding the treatment of babies.

I have visited most of these villages since Mrs. Shah left, and in every one of them, I think, some one has asked me about the baby. And the women who did not see her then, ask all about her and the story is again told of the baby who had no opium, no fomenting, no oil, and no burning, but instead fresh air, cold water, a bath, and CLOTHES.

Truly Jesus is the friend of the children, and where his name is known the children are blessed, and these little brown children of India are dear to him. His influence is ushering in a better day for the babies of India.

CONDITIONS IN BILASPUR.

J. E. MOODY.

We take great pleasure in writing a few facts about the customs and lives of these people among whom we have been called to work. We will not take much time to mention such daily experiences as sweat baths, sand flies, mosquitoes, prickly heat, and sleepless nights during this hot season, when the mercury stands between 100 and 122 night and day.

Because of the fact that the peoples of India are born falsifiers, thieves, and quarrelers, which has been their heritage for centuries, you must not be surprised when we say that we meet up with many hard problems, and if the missionary is to make his life a success, he must study and pattern much after the life of Job and live a close, cultivated life of friendship with the Man of Galilee.

The people of this district are of a very low type, and the average man and woman among them we find to have the mind of an eight-year-old child. By research from books on Africa, China, and Japan, and from listening to missionary addresses we have heard and read of many very dark and awful conditions, but here we can find material to paint a picture just a little darker. Here we have the child widow, the baby girl married to the hoary-headed man, the ignorant mother who sears the little new-born babe with a hot iron, the wife beater, the caste system, the carion eater, the fatalist, a people steeped in every known sin and overflowing with superstition and ignorance. Almost every babe is opium-fed, and 95 per cent of the people are syphilitic.

Even under such dark conditions we find many things to cheer us and make us feel that the life of a missionary really pays. We have in Bilaspur several schools for boys and girls. In our girls' boarding school located here we have over one hundred girls who have come from the homes of just such a cesspool of heathenism as is spoken of above, either directly or a generation or so back. They can read, write, sew, cook; they know their Bibles better than the average Sunday-school children at home, and can sing like larks. They are trained for teaching and for work among the women who spend their lives behind doors and curtains. We are working to bring the course up to the standard high school course. These girls gave a social evening of singing and recitations and farces. It was wonderfully successful, and

as we sat there and enjoyed the program, Mr. Cunningham said, "Well, this is what makes us realize that the missionary life really pays." A boy sent to the Damoh Orphanage or a girl sent to the girls' boarding school at Bilaspur means the safe harboring of an otherwise shipwrecked life.

With all of its drawbacks, this is one of the most prospective fields in all India, and we are expecting great things here within the next year or so. Just this evening two orphan boys came to us and we will send them to Damoh in a few days. We have had four baptisms this month.

We are opening a hostel here for boys, and will have at least a dozen boys to start with. We have a boy here that wants to become a Christian, but has not the courage to cut loose from his people. He is a boy of extraordinary qualities, and will make a splendid worker. His name is Mani Lall.

SUNDAY-SCHOOL DEPARTMENT.

Missionary Instruction in the Sunday School.

Point Five in the National Standard of Sunday School Efficiency is

"MISSIONARY INSTRUCTION AND OFFERING."

Our people have officially adopted the new Standard of Efficiency with its ten inclusive points. The various departments of Sunday-school activity will be concerned as to ways and means to attain 100 per cent in as many schools as possible. The Foreign Society feels very keenly its responsibility and appreciates to the fullest its opportunity to give to the Sunday-schools the very best and most practical methods and most attractive material for a constructive, systematic program of missionary education.

Two complete courses are offered:

LITTLE JOURNEYS TO FAR COUNTRIES.

SERIES NO. ONE.

Six months' travel lessons in mission lands. Every station of the Foreign Christian Missionary Society is visited, located on maps, and the workers at each station introduced. Attractive pictures, maps, and mottoes are included with the Lessons, and an extra booklet of Missionary Stories, to be used in connection with the course, or separately, if desired.

Sample copy "Little Journeys" free of charge. Full set, including all supplemental material, 10 cents.

HOW THE MISSIONARY WORKS.

SERIES NO. TWO—FOR BOYS AND GIRLS.

Six months' interesting study, in story form, of the various phases of missionary work, Medical, Evangelistic, Educational, Work Among Children, leading up to the Children's Day Service, the first Sunday in June.

An especially attractive feature of this series will be the FIVE BEAUTIFUL ENLARGED PICTURES, illustrating the five divisions of the subject. They will be large enough to be used from the platform.

READY DECEMBER FIRST.

Sample copy, free. Full set, 10 cents.

FOR THE SENIOR AND ADULT DEPARTMENTS.

We are glad to announce a special series of mission studies entitled, "Ten Lessons on Missionary Principles and Practice," for use in the senior and adult departments of the Sunday-school. These lessons carry out the same thought as "How the Missionary Works" for the Juniors. The chapters are written by various missionaries and workers in a most interesting and attractive style. The little booklet will sell at fifteen cents a copy, or ten cents a copy where more than five are ordered. Ready December first.

CHRISTIAN ENDEAVOR DEPARTMENT.

"$15,000 from the Endeavor Societies by September 30, 1917."

During the missionary year just closing, the Endeavor Societies have taken a deeper interest in the work of the Foreign Society than for a number of years past. During the missionary year 1909 they gave $15,040.25. Since that time there has been a loss each year, until last year the amount given was $6,709.82. The Young People entered into the present year with a determination that there should be a change, taking as the watchword of the year, "$10,000." There has been a gain in receipts each month of the year. The gain at the present writing (September 11) being $2,940.63. If all pledged amounts are paid before September 30, the further gain of $350 will be realized and the victory won.

The Societies are to be congratulated on this splendid gain. We know they are anxious to win their way back to the 1909 amount, and believe the united prayers and gifts of our young people will accomplish the result. The Endeavor Society, with its motto, "The World for Christ," is essentially a missionary organization. At the meeting October 8, each Society will consider the topic, "What New Work Should Our Society Undertake?" This is very appropriate at the beginning of the missionary year, and it is urged that every Society undertake an enlarged gift for the work in foreign lands and determine that the Societies of our great Brotherhood come back to the 1909 amount and the new watchword, "$15,000 *from the Endeavor Societies by September* 30, 1917."

The Endeavor Day exercise for the first Sunday in February, 1917, is under preparation, and will be the "best yet." Plan to observe the day for the orphanage work at Damoh, India.

The Society of the Compton Heights Church, St. Louis, Mo., has voted to become a Life-line Society. For a number of years it has supported an orphan at Damoh, India, and now enters into this larger service.

A campaign is planned for one hundred Life-line Societies this year. We have five hundred Societies that could easily enter that class. Think about it, pray about it, Endeavorers. Do what Christ would have you do. Would you not like to have your own worker on the foreign field?

THE NEW MISSION STUDY CAMPAIGN.

The Foreign Society is planning a strong campaign of mission study for the coming fall and winter. Mission study in the Sunday-school is outlined in another place in this issue of the magazine. It is the plan of the Society to push several study books in this coming campaign, and besides, to emphasize the need of reading clubs in which a group of people may read some great missionary book. For mission study and reading groups, books recommended are:

Rising Churches in Mission Lands, by A. J. Brown.

Epoch Makers of Modern Missions, by A. McLean.

A Master Builder on the Congo, by A. F. Hensey.

A West-Pointer in the Land of the Mikado, by Mrs. Garst.

Life of G. L. Wharton, by Mrs. Wharton.

These books are all 50 cents, in fine editions, except Rising Churches, which is 60 cents. Also a small volume is being printed by the Society similar to Ten Lessons in World Conquest, dealing with the various kinds of missionary work. This will be ready for use by the first of November. The title will be "Ten Lessons on Missionary Principles and Practice." The price will be fifteen cents in single copies, ten cents each for five or more copies. Send to the Foreign Society for literature on mission study and plan a campaign in your local church.

THE DAMOH BOYS AND THE FARM.

RAY E. RICE.

The spring is as busy a time on the farm at Damoh as it is on a farm in the central part of the United States. This is a big farm. There are 379 acres under hog-tight fence. The fence is not exactly a barrier against hogs as yet, for the tall, skinny beasts get under where the water has washed the filling away. There are two large reservoirs on the farm, and the pigs like to come in to get into the water and to see what sort of crops grow inside of the fence. Before the fence was ried water in earthen water-pots and in old oil tins. The trees were saved.

All of the farm is not under cultivation. The number of boys who are now in the farm work could never begin to do the work which is now started. About 250 acres are yet in jungle. It is a huge task to kill out the growth of underbrush and jungle. The land is now being given out in small tracts of four acres and this jungle land is being cleared. Some of the farm land is being reserved for the training of the boys. This land is good for the cultivation of rice and

AN AMERICAN SEEDER, DAMOH ORPHANAGE FARM.

put up, there was a loss of 20 per cent of the crops.

There is a garden by each of the reservoirs. In one of them is a fine young orchard of orange trees. During most of the year these gardens are producing all kinds of vegetables. The boys of the orphanage do nearly all of the work in the gardens. There is a gardener in charge of each garden. Only a few of the boys go out from the orphanage as trained gardeners. Of course they go out as other kinds of servants and their training in the work of gardeners comes in handy for them. The boy who goes out as a good gardener could no doubt receive the immense sum of $3 per month in the beginning. He would do well to receive $4 at the end of three of four years' work. About one dozen of the boys were busy all of the spring in the gardens. They were scattering the fertilizer and were getting the ground in shape for the planting. During the month of May, when the ground was so very dry, it was a real battle to keep the orange trees from dying. The boys carwheat. These are the two big crops of this section of the country.

There seems to be somewhat of the same spirit among these boys as there is among the boys on the farms at home. There ought to be a campaign in India, so that the boys would stay on the farm. Many of them think that the world has far greater positions for them, and they are not satisfied to settle down to hard work. Many of them go out and try what the world has in store for them, and then they return to the work of the field. This is true of our Damoh boys. And many of them who have done fairly well in other positions try to do the farm work on the side. One of the greatest results of the work of the Damoh farm is that it teaches boys to work. They have to work. While they are in the orphanage they cannot get anyone else to do the work for them. There is no question but that all of our farm boys could do well out in the world if they would only do the work which is needed to be done on the farm. If they get a little

schooling they think that they ought to be masters. They do not realize that brains are needed to do farming.

We have a man on the farm by the name of Brown. Mr. Benlehr trained him as a farmer, and he is a good one. He gets along well with the boys. He is present at the morning prayers, and then the boys report to him for the duties of the day. He divides them up into squads and sends them to their tasks. He goes about to see how they are doing and teaches them the right way to do. The task is one which requires much patience and discipline. The fact of the matter is that the most of the boys work on the farm. Out of the 147 boys there are 14 in the tailoring shop. There are about 25 in the carpenter shop. After we take away the number of little boys, which is about 45, we can see how many are doing the work on the farm. But these are small boys who cannot do very heavy work. It is always necessary to hire a few men from the outside in order to keep the work going in good shape. We give all the work to the boys that they can do.

One of the forward moves on the farm this year was the developing of about ten acres of land which was laid out and started by Mr. Benlehr. This plot lies below the new reservoir. It can be watered in good shape. It is good ground. It will raise great corps of rice. The upper part of it will be used for a garden, and it will make a prize garden spot. Seven men have taken plots of ground on other parts of the farm for cultivation. In a few years this ground will be pretty well occupied by the Christian farmers of Damoh.

The methods of farming do look very strange to us. But in many ways their old ways are the best for the cultivation of this land for these crops. When we see eight or nine teams of bullocks pulling plows in a crookline around a little field, it makes us think that we ought to put a team of horses in and do up the work in short order. Our boys are not being taught to use all of the up-to-date implements, for they could never own them if they did know how to use them. Those implements which are adapted to the work of this land are being introduced slowly.

BOOK NOTICES.

The Japanese Crisis. By James A. B. Scherer. 75 cents. Frederick A. Stokes Co., New York.

A striking statement of Japanese-American relations.

"The Negro Year-Book for 1916-17." The fourth annual edition, enlarged, improved. In its 475 pages one finds much valuable information. Price, 35 cents, postpaid. The Negro Year-Book Company, Tuskegee Institute, Ala.

Studies in the Epistles to the Hebrews. Joseph Bryant Rotherham. Standard Publishing Co., Cincinnati. $1.

The author was an able scholar and an accurate interpreter of the Scriptures. His study of the Bible as a whole prepared him to write this book. It is safe to say that no one, whatever other works on Hebrews he may have, can read this volume without profit.

The Wisdom of God's Fools. By Edgar D. Jones. Fleming H. Revell Co., New York. $1.00.

This is the second volume of sermons from the mind and heart of the gifted minister of the First Christian Church in Bloomington, Illinois. The sermons that make up this volume are on great themes; they were carefully prepared; they were heard with profit when preached. The author did well in having them published for the benefit of a much larger audience.

The Disintegration of Islam. Samuel M. Zwemer. Fleming H. Revell Co., New York. $1.25, net.

This book consists of a series of lectures delivered in Princeton Theological Seminary. The topics discussed are: The Dead Weight of Tradition; The Revolt and Its Failure; The Political Collapse; The New Islam: Has It a Future? The Present-Day Attitude to Christ and Christianity. Dr. Zwemer is one of the greatest, if not the greatest, living authorities on Islam. Whatever he writes is worthy to be read and pondered. This book is a masterpiece. The closing sentences are these: "In the present conditions and opportunities that confront the church of God throughout the whole Moslem world, we face a new and grave responsibility. It can only be met by the outpouring of life in loving service, by sacrificial obedience to that last command of our Savior, and by the immediate, sympathetic, tactful but also fearless and direct proclamation of the gospel by word and by deed."

THE ANNUAL REPORT OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY FOR 1915-1916 IS CONTAINED IN THIS NUMBER OF THE MISSIONARY INTELLIGENCER